



THE  
MISSION FIELD  
—  
1883

SOCIETY  
FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS

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SYDNEY CATHEDRAL

# THE MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

## Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

*With Thirty-one Maps and Illustrations.*

28



JAPANESE CATECHISTS.

1883.

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# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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JANUARY 1, 1883.

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## The Death of the Archbishop of Canterbury, PRESIDENT OF THE SOCIETY.

THE death of the Most Rev. Archibald Campbell, ninety-second Archbishop of Canterbury, and thirteenth President of the Society in unbroken succession since its Incorporation in 1701, is an event which demands an acknowledgment of the many and important services which he rendered it during a long life of earnest devotion to duty. His active interest in the Society's work was first shown by his ready co-operation, as Dean of Carlisle, in improving its organisation in that diocese at a time when the Society was but feebly supported there, and when it had no resident Organising Secretary. His suggestion for the appointment of such a local representative was at once

taken up by the Society, and he gave all the weight of his official position to the advancement of its interests. After his appointment to the diocese of London, he continued to recognise its claims to the support of the Church in the metropolis, and he especially reserved his advocacy for its City Anniversaries, where he thought his presence and co-operation with the Chief Magistrate would keep it prominently before the citizens of London as the Church's instrument in the evangelisation of the Colonies and dependencies of the British Empire, with which the City of London is so intimately connected in the various branches of trade and commerce.

But it has been since his elevation in 1868 to the Archbishopal See that the Archbishop's relations to the Society have been most close and intimate. Accessible at all times, and always ready to listen to any appeal for his counsel and support, he made the office of President a more living power, and a more real spring of action in its councils, than had any of his immediate predecessors. He always gave full consideration to any proposal which came before him for the extension of the Episcopate abroad; and though his acquiescence was never given without taking care that the arguments on either side of a question were well weighed, yet when he yielded to conviction, and sometimes abandoned objections which his own caution had suggested, he gave a hearty support to the Society's efforts. In any question wherein the Society, as representing the Church, appeared to come in conflict with what the authorities of the Crown were willing to concede to it, the acknowledgment by those authorities of Archbishop Tait's statesmanlike capacity greatly tended to disarm their opposition, and to

the removal of obstacles which stood in the way of the accomplishment of the Society's designs. And on more than one occasion the Society has gratefully recognised the calm courage and [dignity with which he presided over its meetings, when matters of controversy which, but for his firmness, might have led to scenes of bitterness, were quietly kept within the bounds of fair discussion; and the meeting felt thankful for being preserved from disorder by the combined gentleness and firmness of its Chairman. His universal sympathy with the Anglican Communion throughout the world would have entitled him, if he had been willing to assume it, to a quasi-patriarchal name and authority. Moreover, the efforts made by Archbishop Tait for the extension of the Kingdom of Christ, were not confined to the Church of England alone. His sympathy with the ancient Churches of the Eastern world made Metropolitans and Patriarchs always welcome at Lambeth—and they were not a little encouraged in their efforts to introduce reforms into their own communions by the counsel and co-operation of the Chief of Anglican Christendom.

The Society, then, has ample reason to [mourn the loss of a President whose matured wisdom and moderation gave in each successive year greater weight to his counsel, and a larger measure of dignity to its work; and the spirit which he fostered, and the example which he set, will be among the most cherished memories of its official connection with him as one of its ablest and wisest Presidents.





## MEDICAL MISSIONS.

A PAPER BY THE LORD BISHOP OF RANGOON.



THE following paper deals with a very interesting and important subject. Its origin is briefly this. At the Monthly Meeting of the Society, held in December, 1881, the Rev. J. M. Strachan took leave of the members, being about to return to Madras and to his work as Diocesan Secretary, and, in the course of his remarks, dwelt on his own medical work in India, and the influence which it had given to him as a Christian Missionary. The members present were much impressed, and he was requested to write a paper on the subject of Medical Missions.

Dr. Strachan's plans were, to his own great surprise, changed for him. He was called to the higher office of Bishop of Rangoon, and, amid the many calls of his new position, has been unable to send his promised paper as early as he had hoped to have done. It is now before our readers, and is under the consideration of the Standing Committee.

We must qualify one sentence in his first paragraph, which is printed in italics. It is quite true that the Society has never employed as Missionaries medical men pure and simple, but the bare statement is open to misconstruction. Probably the Society was among the first, if not the very first, to maintain ordained Missionaries who possessed medical diplomas. Dr., afterwards Bishop, McDougall more than thirty years ago was on the Society's list, and his fame as a medical man is notorious in two hemispheres. The Bishop of St. John's, also holding the diploma of M.D., was for many years a Missionary on the Society's list, and, we must add, what Bishop Strachan's modesty has suppressed, that the Society felt a legitimate pride in the work which Dr. Strachan was able to accomplish, with the Society's assistance, at Nazareth. That work still goes on, and we have in type a report from the Rev. A.

Margoschis, which shows how much of his time is given to the exercise of the healing art, and how many are the fruits of this branch of his work. Almost all of the young Missionaries who have within the last seven years gone from St. Augustine's College to India have had, in addition to the training which they get at the County Hospital at Canterbury, a special course of study in one of the London hospitals, by the direction of the Society.

Probably the time has come when more distinct prominence will be given to this most useful department of Missionary work, and the Bishop's paper is a valuable contribution to the consideration of a matter which is by no means free from difficulties.

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In one respect the Society for the Propagation of the Gospel in Foreign Parts differs from nearly all the other Missionary Societies of the world. *I believe it is the only great Missionary Society in Great Britain or America that does not employ Medical Missionaries.* There may have been wise reasons for the Society taking up this exceptional attitude, and yet there may be wise reasons now for abandoning this position. Of one thing I am quite certain, that the claims of an agency which professes to increase the efficiency of Mission work will meet with a calm and yet eager consideration from the supporters and the administrators. I make this remark because, strange as it may seem, the Society for the Propagation of the Gospel in Foreign Parts was the very first Medical Missionary Society. In the very year of its foundation, 1701, General Codrington bequeathed property in the West Indies, yielding twenty thousand dollars per annum to the Society, for maintaining on his plantations in Barbados a school (college) in which "the professors and pupils were obliged to study and practise physic and chirurgery, as well as divinity; that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies." And I believe that in 1824 Dr. Dalton was the Society's Medical

Mission Agent in Jerusalem, where, however, he died within two years after his arrival.

I. *What means did Christ employ in recommending the Gospel? What steps did He take to convince the unbelieving Jews of His Divine Messiahship?* For an answer to these questions, we naturally turn to His miracles and teaching.

1. *Miracles*.—An examination into the character of our Lord's miracles throws a flood of light on the divine plan for propagating the Faith. This will appear from the following classified list of the recorded miracles :—

#### A.—MIRACLES OF HEALING.

##### a. The cure of bodily disease.

1. The healing of the nobleman's son.—John iv. 46—54.
2. The healing of the woman with an issue of blood.—  
Matt. ix. 20—22 ; Mark v. 25—34 ; Luke viii. 43—48.
3. The healing of the man sick of the palsy.—Matt. ix.  
1—8 ; Mark ii. 3—12 ; Luke v. 11—25.
4. The healing of the two blind men in the house.—Matt.  
ix. 29—31.
5. The healing of the leper.—Matt. viii. 2, 3 ; Mark i.  
40—42 ; Luke v. 12—18.
6. The healing of the centurion's servant.—Matt. viii.  
5, 13 ; Luke vii. 2—10.
7. The healing of Simon's wife's mother.—Matt. viii.  
14, 15 ; Mark i. 30, 31 ; Luke iv. 35—39.
8. The healing of the impotent man at Bethesda.—John v.  
2—15.
9. The healing of sight given to one born blind.—John ix.  
1—7.
10. The healing of the man with the withered hand.—Matt.  
xii. 10, 11 ; Mark iii. 1—5 ; Luke vi. 6—10.
11. The healing of a man with a dropsy.—Luke xiv. 2—5.
12. The healing of the ten lepers.—Luke xvii. 11—18.
13. The healing of the Syrophenician woman's daughter.—  
Matt. xv. 21—28 ; Mark vii. 24—30.



14. The healing of one deaf and dumb.—Mark vii. 31—37.
15. The healing of the blind man at Bethsaida.—Mark viii. 22—26.
16. The healing of blind Bartimæus and another near Jericho.—Matt. xx. 29—34; Mark x. 46—52; Luke xviii. 35—43.
17. The healing of Malchus' ear.—Luke xxii. 50—51.

β. Demoniacal possession.

18. The healing of the possessed in the country of the Gadarenes.—Matt. viii. 28—32; Mark v. 1—13; Luke viii. 26—33.
19. The healing of the demoniac in the synagogue.—Mark i. 23—27; Luke iv. 33—36.
20. The healing of the woman with a spirit of infirmity.—Luke xiii. 11—13, and verse 16.
21. The healing of the lunatic boy.—Matt. xvii. 14—18; Mark ix. 17—27; Luke ix. 37—42.

γ. Death.

22. The raising of Jairus' daughter.—Matt. ix. 18—25; Mark v. 22—24; Luke viii. 41—42, 49—56.
23. The raising of the widow's son.—Luke vii. 11—15.
24. The raising of Lazarus.—John xi. 1—54.

B.—MIRACLES OF PROVIDENCE.

25. The water turned into wine.—John ii. 1—11.
26. The first miraculous draught of fishes.—Luke v. 3—10.
27. The stilling of the tempest.—Matt. viii. 23—27; Mark iv. 35—41; Luke viii. 22—25.
28. The feeding of the five thousand.—Matt. xiv. 15—21; Mark vi. 35—44; Luke ix. 12—17; John vi. 5—13.
29. The walking on the water.—Matt. xiv. 22—32; Mark vi. 45—51; John vi. 16—21.
30. The feeding of four thousand.—Matt. xv. 32—39; Mark viii. 1—9.



31. The stater in the fish's mouth.—Matt. xvii. 24—27.  
 32. The second miraculous draught of fishes.—John xxi.  
 3—11.

### C.—MIRACLE OF JUDGMENT.

33. The cursing of the barren fig tree.—Matt. xxi. 18—20 ;  
 Mark xi. 12—14, 20—23.

We thus see that two-thirds of the recorded miracles of our Lord were miracles of healing ; and that the eight which I have classified as miracles of Providence are of the same character as the twenty-four miracles of healing, springing as they did from our Redeemer's compassion for man. Even the miracle of judgment, read rightly, is no exception. The tree was withered, that the faith so sorely to be tried might not wither. The miracles were wrought, not at hap-hazard, but on one uniform plan. Omnipotence was concentrated on one field in which divine sympathy was displayed.

Nor can it be supposed that the recorded miracles are a selected class. For we have glimpses of many of the unrecorded ones, and we find these are of the same character.

“And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and He healed them.”—Matt. iv. 24.

“But when Jesus knew it, He withdrew Himself from thence ; and great multitudes followed Him, and He healed them all.”—Matt. xii. 15.

“And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others ; and cast them down at Jesus' feet ; and He healed them.”—Matt. xv. 30.

“And great multitudes followed Him, and He healed them there.”—Matt. xix. 2.

“And the blind and the lame came to Him in the temple, and He healed them.”—Matt. xxi. 14.

“And He could there do no mighty work, save that He laid His hands on a few sick folk, and healed them.”—Mark vi. 5.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them."—Luke iv. 40; see also ix. 11, vi. 19.

This spirit of compassion was not reserved for miracles alone, but was woven into the ordinary, friendly, familiar intercourse with friends and disciples. He was the kind Friend "touched with the feeling of our infirmities." The intimacy in the secluded home at Bethany; the conversation of the wearied One resting at the well; the tears that started as He came in sight of the doomed city; that gentle, forgiving look which went right to the heart of the Apostle—all show the one dominating principle of that holy Life—love, sympathy, compassion.

2. *Teaching.*—There was no contradiction between Christ's words and acts. In the synagogue at Nazareth He announced the object of His mission. "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke iv. 18, 19. I may mention, as instances of the *spirit* of His teaching, the Sermon on the Mount, the parable of the good Samaritan, the process of the last judgment, as taught in Matt. xxv. 34, 46.

In committing to others the solemn duty of becoming co-workers with Him in the founding and building up of the Christian Church He empowered them to work miracles of the same character as His own, and enjoined them to act and teach after His manner in the propagation of the faith. In the mission of the Apostles He said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matt. x. 7, 8. The Acts of the Apostles shows that they followed these directions. St. Peter said to the lame man lying at the gate of the temple which is called Beautiful, "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk."—

Acts iii. 6. Another cripple was healed at Lystra.—Acts xiv. 8, 10. In Acts xix. 11, 12, we read, “And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.” And again, “It came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him; so when this was done, others also, which had diseases in the island, came, and were healed.”—Acts xxviii. 8, 9.

It appears, then, that Christ came to save the whole man—body as well as soul. There is one continuous principle, like the prevailing tone in a symphony, running through the whole of His life and teaching. He who knew the very best plan for attracting attention, and securing submission to the Gospel, deliberately chose to appeal to the affections. Miracles were worked not for the display of divine power, but of divine love; or rather divine power was expressed by divine love, as is set forth in the Collect for the Eleventh Sunday after Trinity—“O God, who declarest Thy almighty power most chiefly in showing mercy and pity,” &c. And the reason of this is plain. The exhibition of mere power could never enlist the affections. Men might be made to tremble before the majesty of the Almighty, but this would not win their love. To recommend the religion of love, Love became incarnate, taught it by word and deed, and authorized, and enabled others to propagate this gospel of love by the very same means. *The succouring of the suffering was Christ's plan for recommending the Gospel.* It seems to me the Church is shut up to the very same principle; and if she neglects this in her Missionary operations, she is ignoring Christ's example and teaching. The Apostles acted on this principle—where are the successors of the Apostles? It may be that the success of Missions has been retarded, because they have not been worked on our Lord's plan.

II. *Medical Missions practicable.*—If, as I urge, it was the character of the miracles, rather than the supernatural power they showed, that won adherents in the earliest days of the



Church, then it is reasonable to expect that the same principle of appeal may be effective when not connected with miracles. We are not left without proof that such is indeed the case. For though medicine as a Mission agency has been so utterly overlooked, still within the last twenty years its importance and value have been increasingly recognised. It is difficult to arrive at an accurate estimate of the actual number of medical Missionaries at present employed. Probably there are one hundred and fifty qualified men engaged in the home and foreign Missions of Great Britain, whilst there are far more than this number employed in the Missions of America.

That their usefulness is recognised, the following list of Missionary Societies which employ Medical Missionaries will show:—(1) Church Missionary Society; (2) Scotch Episcopal Church; (3) London Missionary Society; (4) Wesleyan; (5) Methodist New Connexion; (6) Baptist; (7) Calvinistic Methodists of Wales; (8) Free Church of Scotland; (9) United Presbyterian; (10) Edinburgh Medical Mission; (11) Irish Presbyterian Church; (12) German Missionary Society; (13) American Board of Missions; (14) Dutch Reformed Church (America); (15) Congregational Board of Missions (America).

This is far from being an exhaustive list; it can only be regarded as showing partially the wide recognition accorded to the value of medicine as a Mission agency.

#### 1. What services can medicine render in Mission work?

(4.) It is almost a necessity that each central Mission station should have a medical man on the staff. When men and women have devoted themselves to work amongst the heathen, sometimes in unhealthy climates, it is incumbent on the Church to relieve them as far as human forethought can of the risk and anxiety of being far removed from medical aid. There are stations where such aid cannot be procured in less than six or ten days. In the case of accidents and of many acute diseases, what danger to the patient, what untold agony of suspense to the loving onlooker does such a delay imply. A Missionary whose wife died for want of prompt medical aid, thus pathetically appeals to the Church: "He with his motherless babe in



his arms, would fain stand by her lonely grave, and lift up an earnest appeal for Medical Missionaries to co-operate with them in their labours of love, and to tend them and their loved ones, till it was heard all over his native land, and responded to by the Church of Christ."

(B.) *Medical Missions prepare the way for the preaching and acceptance of the Gospel.*—Professor Pirrie, in an address given by him, said: "In the mountains of Kurdistan, Dr. Grant, by the successful use of a couching needle for the cure of cataract, gained his way to the hearts and homes of ferocious inhabitants, among whom no traveller had ever been allowed to enter; and thus while he restored sight to their eyes, he was the means of letting in the glorious light of the Gospel to their hearts." "A patient after returning from Dr. Maxwell's dispensary to his tribe in the north of Formosa, spread the light he had received, so that it was soon reported that out of a tribe of ten thousand more than one thousand had embraced the truth as it is in Christ." The C.M.S. Committee, in addressing Dr. Downes through their Secretary, said: "Circumstanced as the kingdom of Kashmir is, it has seemed clear from the outset, that a Medical Mission is the one best adapted, under God, for doing the necessary preparatory work," &c. Mr. Bruce, the C.M.S. Missionary in Persia, wrote: "Our Missionary Societies all allow that the great problem of Missions now is, How can a door be opened to reach the Mohammedans? The Church Missionary Society in its Report for 1876-77, p. 56, confesses that the Church has never yet properly girded herself to the assault on Islam. And the Church (of England, at least) has never, I believe, tried medicine in any of her Missions in *Moslem countries*. Humanly speaking, the Apostles, even with *their* wonderful spiritual gifts, could not have entered many heathen lands, if God in His wisdom had not endued them with "gifts of healing." God has now given the Christian Church great gifts of healing, not only in medical science, but in His grace in the hearts of many of our Christian doctors, which make them, as Missionaries, what no other than Christian doctors ever can be.

The chief obstacle to the advance of Christianity in India is the elaborate system of caste. So tenacious are the people of caste, that though it is quite opposed to the spirit of the Gospel, it has forced itself into the native Church. It is openly maintained in the Roman Catholic and the German Missions, whilst its baleful influence impairs the vigour of other churches when it is discountenanced.

Now Medical Missions can render great service in breaking down caste prejudices. Take, for instance, the remarkable testimony of a Brahmin, who, in speaking of the discouragements which a Medical Missionary had at first encountered, went on to say—"We complained at first if he walked through our Brahmin streets, but, ere long, when our wives and our daughters were in sickness and in anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and our daughters now smile upon us in health."

I will venture to quote what I wrote some years ago as to my own experience on this point: "Our daily round. Every day in the week, except Sundays, about 150 patients assemble at the dispensary. It is a picturesque and interesting group—Mohammedans, Christians, Brahmins, Vellalers, Shanars, Rhedies, Naiks, Pariahs, Pallers, &c., are all sitting together suffering from disease common to all, and thus bearing witness (notwithstanding caste distinctions) to a common humanity. Tickets are given as they arrive, and in that order are they seen. The day's work commences with two short religious services, one for the men and one for the women. In this it is usual to read and briefly to expound the account of one of our Lord's parables or miracles, and then to pray for God's blessing on the sick in body and soul, and on the means being used for their recovery. Thus day by day the gentle dew of God's Holy Word has been distilled into hearts already softened by affliction. Day by day the Brahmin and the Pariah have alike heard words whereby they may be saved; have been taught the most exalted code of morality, and have been exhorted to go forth and put its precepts into practice in their houses and in the world at large. Day by day strains as from the spirit-world have fallen upon some about whom

the shades of death have begun to gather, telling of the glories of another world, and how those glories may be won."

It should be remembered, too, that the treatment of disease is invariably associated with religion in heathen countries. The faith of not a few newly-baptised has been so sorely tried by the sickness of their loved ones, that in an agony of hope and fear they have apostatized and resorted to the heathenish rites which had exercised their weird-like influence from their very infancy. Now it must shake their confidence in their ancient beliefs, when the people see critical cases treated successfully without reference to incantations and superstitious rites.

*(To be continued.)*



## ZULULAND.

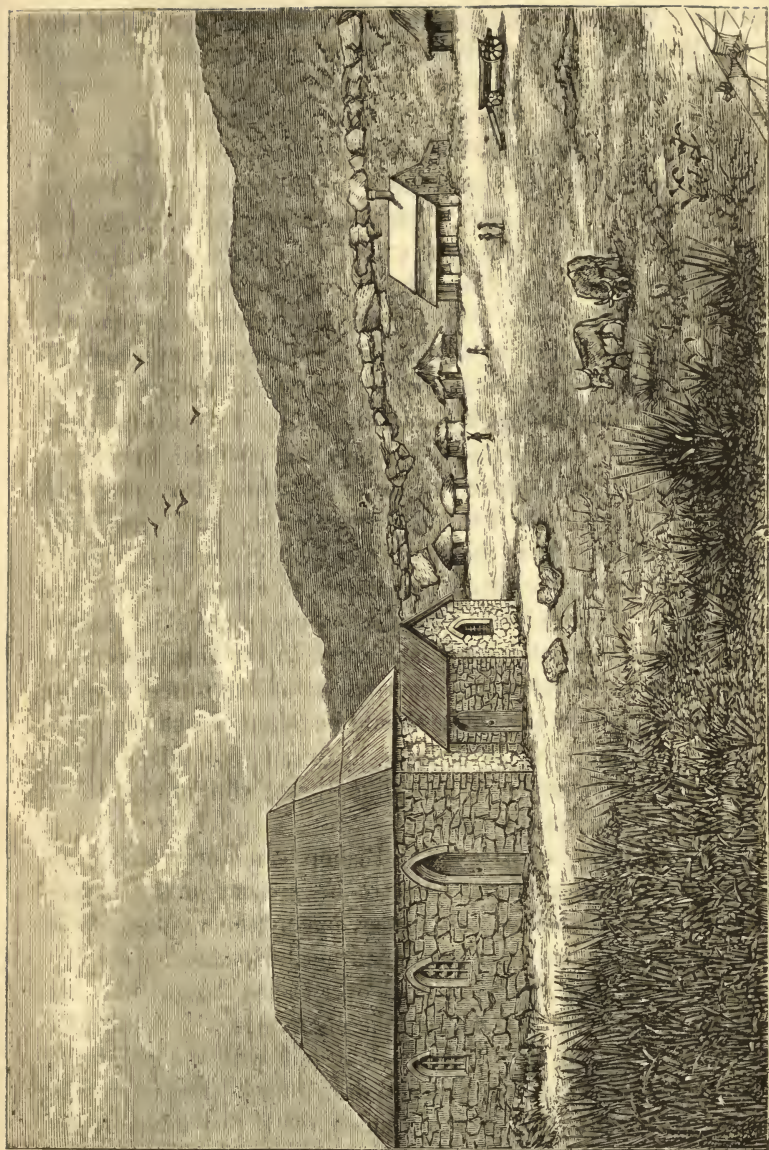
POLYGAMY. — BAD ENGLISH EXAMPLE. — THE TRIBES ASSEMBLED. — THE TEACHING OF A FUNERAL. — LAYING THE FOUNDATION OF THE MEMORIAL CHURCH OF ST. VINCENT, ISANDHLWANA, BY THE BISHOP OF ZULULAND.



THE Rev. Charles Johnson, the Missionary at St. Augustine's, near Isandhlwana, has sent in his report the following interesting extracts from his journal, as well as an account of the laying of the foundation of the Memorial Church of St. Vincent:—

"*Tuesday, August 15th.*—One of our people came this morning to tell me that his daughter, who a short time ago had requested leave to be admitted a catechumen, had suddenly engaged herself to a heathen man, who has already got one wife. This news has greatly disappointed me, as I have been looking forward with pleasure to that girl being admitted to our catechumens' class. The man also to whom she has engaged





CHURCH OF ST. AUGUSTINE'S, ISANDHLWANA, ZULULAND.



herself, was one of the most constant attendants at the Sunday services. We had been in great hopes that the time might not be far distant when he would become more than a mere listener. I know him well, and we have had many a good talk together, and I thought that he was being drawn nearer to us.

“ *Wednesday, August 30th.*—There has been a most distressing scene to-day. Two girls from the school here were sent over by their brother to buy some sugar at a store that a trader has lately built, about a mile and a half from here, and it seems that when the girls got there they found the store-door closed. They knocked, and were told to come in. Inside they found the trader, with two other white men who are staying with him, all very intoxicated. Instead of coming away again directly as they should have done, the girls asked the trader to open his store and serve them; and then these Christian, civilised, Europeans (Englishmen, I am ashamed to say) plied these two girls with spirits until they were helplessly intoxicated, and when their brother, on hearing that they had had drink given them, went to fetch them away, these men met him with abuse, and tried to thrash him. The trader has been called up by the chief to give an account of himself; but I am sorry to say that instead of showing sorrow for what has occurred, he affects to feel surprise and indignation that any notice should be taken of what he terms such a trivial matter. It is most distressing to think what a bad effect the example of men like these, who profess to be Christians, has upon the natives.

“ *Thursday, August 31st.*—The Bishop came over this morning by the invitation of the chief to be present at the inquiry made into the conduct of the trader, but by the request of the latter the inquiry has been postponed until Monday.

“ *Friday, September 1st.*—I went over to see the girl who had engaged herself to the married heathen man. I found that they were expecting me. I had a long talk with the girl, trying to find out the reason why she had drawn back after expressing a wish to be admitted a catechumen, for I very much feared that her father had more to do with her engaging herself to this man than he liked to own; and the chief, with whom I had talked the matter over, had said that he thought I should find

that the girl was far less to blame than her parents. But I am glad to find that it is not so. The girl said that it was entirely her own doing. I also saw the man to whom she is engaged. Poor fellow, he cannot see anything wrong at all in this taking of another wife. When I said I had been in hopes that he would have become a Christian soon, he answered that what we taught was very good, but that he could not get out of the 'path' his fathers had walked in so long.

*"Saturday, September 9th.*—We have had a hard week of building, and little else of interest to mark. Our house, I am glad to say, has made some progress towards completion. This building is a very slow work, and entails great anxiety. It will be a great relief when it is all finished. It will be very nice when our minds are not, perforce, distracted from Mission work by such an amount of manual labour, and such anxious calculating of ways and means. The chief, Hlubi, returned this afternoon from the British Residency. He says that the districts through which he went were in a very unsettled state.

*"Monday, September 11th.*—It came on to rain heavily last night most unexpectedly, and although we had covered up the walls of our house as well as we could to protect them, I spent a very anxious night. It has been raining all day to-day. I fear a great deal of damage will be done to our building. I wish we had only got the roof on.

*"Tuesday, September 12th.*—It rained all last night. We heard a loud noise at about 2 o'clock this morning, and when the day dawned, we found to our dismay that the rain had washed down the greater part of one wall. These rains will do a great deal of good to the country at large, as everything is very much dried up; but to me it is a ruinous event.

*"Wednesday, September 13th.*—It rained all last night, but was fine again this morning; the river is very full.

*"Friday, September 15th.*—I received a letter to-day from the Bishop to say that His Excellency, Sir H. Bulwer, Governor of Natal, who is now on his way up to the Zulu country, has promised to come and lay the foundation-stone of the Memorial Church of St. Vincent, Isandhlwana, and that the day fixed is Tuesday, the 19th inst. It is rather unfortunate that they

should have chosen Tuesday, as that is the day on which two of our people were to have been married, and all the people who will be at the wedding would, I know, like to be present at the laying of the stone. So I sent off and told them what was going to happen. The messenger came back, saying that they are going to hasten their preparations a little, and be married on the Monday instead of the Tuesday, so as to allow the wedding guests to be present at the laying of the stone.

*“Saturday, September 16th.*—Mr. Osborn, the British Resident, passed here *en route* to Rorke’s Drift to meet the Governor, who is expected there this evening. I hear that a great many natives are coming down to see the Governor. I hope that everything may go on quietly, but I fear that those chiefs whose territory is at the other side of Zululand, will run great risk (especially Sibebu and Oham) in having to come right through the hostile districts occupied by the adherents of Myamane and Ndabuttu, of being waylaid. If His Excellency could have gone to the British Residency at the Inhlazatshe, and have received the chiefs there, the danger incurred by the chiefs having to go through a hostile country would have been avoided, as the British Residency stands in a good central position for all the chiefs.

*“Fifteenth Sunday after Trinity.*—After service Leteya came and asked leave to bring his child to be baptised next Sunday. I told him he might bring it on the first Sunday in next month, as the Bishop will then be here, for he prefers, when possible, to baptise the children himself. Leteya’s two other children were baptised a short time ago. I am in great hopes that he and his wife will soon follow their little children to the fold. He is a very earnest fellow, and is most keen in his endeavours to learn. He lives a long distance away, so he cannot attend regularly to either day or night school; but what with being taught a little now and then, and with hard study by himself at home, he has managed to learn to read pretty well, and he will soon, I expect, know his Bible off by heart, as it is his only book of study, and he rarely has it out of his hands when he is not at work.

*“Monday, September 18th.*—The wedding-party arrived early,



the bridegroom's party walking, and the bride's party in a waggon. When they were more than a mile off we could here them singing hymns as they came along, it was such a bright clear morning. They all carried their fine clothes in their hands, so as not to soil them on the way, and their dressing here was quite a work of consequence. At 9.30 the Bishop arrived, and a little after 10 o'clock we went into church. The ceremony was performed by His Lordship, myself assisting. It was a bright, happy-looking party, with the bride and bridegroom at its head, followed by the numerous marriage-guests two-and-two in long procession as they marched away from the school-church door up to our hut to receive the congratulations of Mrs. Johnson (who was unfortunately too unwell to be present at the ceremony), before they left for the bride's father's kraal, where the bridal feast was prepared. Directly after dinner the Bishop left for home to finish the preparations for the laying of the foundation-stone to-morrow. The chief has got a special invitation, and is also invited to bring as many of his people as he thinks will like to come and witness the ceremony. The chief came to me this afternoon. He is most enthusiastic about the laying of this foundation-stone. He says that he has sent out to tell all his headmen what is going to be done, and to tell them also that the Bishop will be glad to see as many as can come, and that he, Hlubi, will be there too. He then asked me if it would not be well for him to go down in the morning with his headmen and meet the Governor on the border of his territory, to escort His Excellency and suite to Isandhlwana. I told him that I thought His Excellency would be pleased if he did so.

*Tuesday, September 19th.*—Hlubi and his headmen—about 300, all mounted—marched past at about 8 o'clock this morning, *en route* for Rorke's Drift. Hlubi asked me to accompany them, but I declined, as I wanted to be at Isandhlwana a short time before the Governor arrived, so as to help in any preparations there might be. After breakfast Mr. Shooter, Mr. Jenkinson, and I, started for St. Vincent's; we were overtaken on the road by a mounted messenger, riding at a furious pace, bearing a letter from the Governor to the Bishop. On our



arrival the Bishop opened the letter, which, to our great surprise and disappointment, was to say that the Governor would not be able to come, as he was not very well. Altogether it is a most unfortunate affair. Crowds of natives that had assembled on the surrounding hills to witness the ceremony, had to turn towards home in disappointment.

*“Friday, September 22nd.*—Early this morning a messenger arrived to tell me that a little child, lately baptised, had died very suddenly of a fever and dysentery, which is very prevalent about here just now. I started after breakfast to see the parents, who are living about twelve miles from here. I found them in great distress, the poor mother especially. She told me that she had lost her first two little boys a few months after each was born, and that when this little fellow was born, they had made up their minds to give him to God (Nkulunkulu), in the hope that he might be spared to them; and so, when he was about a month old, they brought him, and after he had been baptised they took him home, hoping that Nkulunkulu would spare him to grow up, as he belonged to Him. Now that He had taken him away they could not say anything—they could only cry. I found it was impossible to get any conveyance to bring the child to be buried in God’s Acre. The father seemed too much stricken down to be able to take any action, and the natives about here are so much afraid of coming in contact with a dead body, that the poor parents were left entirely alone, none of the neighbours coming anywhere near them. After some persuasion I got the father to come with me to look for a suitable place where we might bury the poor little body, as here in the hot weather it is very necessary not to keep a corpse above ground more than a few hours. We chose a nice place, close to an old kraal, on the banks of a streamlet. I marked out the grave, and set to work digging; but it was tedious work, as our only tools were a Kaffir hoe, a ploughshare, and a broken spade. After we had been working a short time, the brother of the man, in sheer shame, seeing that I was working, came and helped. This openly burying their dead is so very surprising to the natives, that they look upon it with horror. Their usual way when a child dies is to

scrape a bit of a hole secretly at night, not letting any one know where it is; the mother will then take the body, and hastily put it in, covering it over with a few stones. The reason why they do it secretly is that they have an idea that the 'abatagati' (dealers in witchcraft) will come and exhume the body for the purpose of making medicine of it. The ground was very hard, so that we did not get on very quickly with our task, and it was getting towards sundown when it was finished. I then buried the child, all the women of the kraal attending, and keeping up a low, wailing cry the whole time I was reading the service. They then fetched a lot of stones, and made a heap on the top of the grave. The father says he will make a stone fence round it in the morning. In coming back again by moonlight, I called at the kraal of the chief 'induna' (magistrate). I found a lot of natives congregated there. As I entered they were just in the middle of a hot discussion as to what the comet, which is just now visible here, portended. Some thought that it meant a dire famine, others that it portended bloodshed; that as the king was coming back again he would wreak his vengeance on all those who had been in favour of the present settlement. One old fellow said that a few mornings before, four men had been seen entering into the comet. They asked me if I could explain what it meant. I explained to them as well as my knowledge of astronomy would allow. They listened very quietly, but did not seem at all convinced.

*"Saturday, September 23rd.*—There are a great many people assembled here to meet the Governor. In fact the whole district is overrun with them. The chiefs were told that they must not bring a following of more than ten each; but Cetywayo's brothers, Inyamana and Dabuku, have come with quite an army, and they are all of them armed with assegais and shields. I sincerely trust there will not be any bloodshed, but there is great danger if Inyamana's people meet any of Oham's or Sibebu's people. Hlubi is doing his best to keep them apart by billeting each chief with his followers at kraals a good distance from each other.

*"On Thursday, the 12th of October,* the foundation-stone of

the Memorial Church of St. Vincent, at Isandhlwana, was laid by His Lordship, the Bishop of Zululand.

“Had Sir H. Bulwer been able to come as originally arranged, we should have had a very imposing collection of natives to witness the laying of the stone, for Hlubi had called up nearly the whole of the men of his district to do honour to His Excellency : he would doubtless have called them up again to witness the postponed ceremony had he been requested to do so ; but we thought it hardly fair to ask him to bring his people together again on such short notice, as many of them have to come long distances, which necessitates their being away from home for several days. However, when the day appointed arrived, Hlubi himself was present, attended by his chief men and about sixty mounted followers. The people from the neighbouring kraals also attended in fair numbers.

“The weather was beautifully fine, indeed we should have been better pleased to see greater indication of the rains, which are being looked for most anxiously by the natives, who are beginning to fear another famine.

“By 12 o’clock, the hour appointed, every one had arrived ; the chief himself, driving up in a carriage and four (!) was warmly greeted by His Lordship.

“The ceremony, which throughout was conducted in Zulu, commenced with a short service in the schoolroom, which is also used as a chapel pending the completion of the church. The Bishop was assisted by the Rev. E. Farmer and the Rev. C. Johnson, the former carrying the pastoral staff. The room was crowded.

“From the chapel we formed a procession to the site of the church, the foundations of which are already complete, the workmen only awaiting the laying of the stone to commence the superstructure. The stone, which is a plainly hewn block of sandstone from the hill of Isandhlwana, and is to bear the inscription ‘In Memoriam, 22nd January, 1879,’ was suspended ready to be lowered into its place. After we had sung the *Jubilate Deo*, the Bishop placed beneath the stone a coin bearing the date 1879—the year of the Isandhlwana disaster—together with uniform-buttons, and a badge belonging to the regiments



engaged. The stone was then lowered into position, and the Bishop, laying his hands upon it, pronounced a benediction ; after which he delivered an address to the people, in which, after explaining the meaning of the ceremony they had just witnessed, he went on to refer to the name of the old Zulu kraal, on the site of which the church is being built, 'Ekusondeleni' (the drawing near), expressing a hope that through the establishment of peace, and by means of the Mission, we might all be enabled to draw nearer together and nearer to God.

"I then spoke a few words to the natives assembled, reminding them of the time when I first came amongst them, how that there was then no building of any kind erected to the service of God ; how this was the second church that had since been built, and that I hoped in course of time to see many more.

"The chief also made a speech to his people, in Zulu and Sesuto, saying that this was a great occasion on which they were met together ; that the building, of which the first stone had just been laid, had a double meaning. It was the custom of the white men to erect monuments to their braves who fell in battle, that their children might remember them, and this was to be such a Memorial ; but this was not to be its only function—it was also intended as a place in which they might assemble to worship God, and to be brought to a better knowledge of Him.

"The service, which throughout was of a most impressive nature, was then brought to a close by the singing of the *Te Deum*, in which the natives joined most heartily. In fact, throughout the service it was pleasing to see how attentive they were, and how eagerly they listened to the words spoken to them, receiving each address as it was delivered with a low murmur of approval.

"After the service Mrs. McKenzie entertained the chief and his headmen with coffee and cake, and also took Hlubi to see through the house. He was greatly interested in the household arrangements, and pleased with the attention shown him.

"The new bell, the gift of Sir Donald Currie, which is temporarily hung between two stonework pillars, was also rung



at the special request of the natives, who were greatly pleased at its sound.

“The chief then drove off, accompanied by his mounted men, and the rest of the natives returned to their homes.”



### FIRST SETTLERS IN VICTORIA.



THOSE who were present at a meeting on behalf of the Society at West Tarring, in Sussex, on November 28th, heard a most remarkable address from the lips of a member of a family who emigrated from that place in 1829 to Australia.

The story was a most striking one. The simple narrative of the first occupation of what is now one of the most prosperous and wealthy parts of the world, reads like a most interesting romance. We are indebted to the *Sussex Coast Mercury* for reporting the address, the greater part of which we transfer to our pages.

“After giving some interesting particulars of the operations of the Society in Australia and other parts of the world, Mr. Henty said he had to speak to them about Tarring and its special connection with a foreign part.

“At the close of last century, and how far back I know not, and on till a portion of the second quarter of the present century, my grandfather, Mr. Thomas Henty, owned Tarring Farm, and resided in the house adjoining the church. There were born eleven sons and daughters; to the memory of one of the former, who died shortly after serving in the battle of Algiers, there is a tablet in your church. After the European war, terminating with the Battle of Waterloo and occupation of Paris, depression in agricultural affairs followed a period of feverish excitement, and my father began to think that for his family England was not the place. With this in his thoughts,

he naturally began to keep his eyes open, and look out for a chance, which came in the following form.

“Just at this time, as he found from his friend the late Lord Egremont, the British Government was very desirous of forming a settlement on the Western Coast of Australia. Mr. Thomas Henty obtained an order to select 80,000 acres of land; and a vessel, the *Caroline*, having been chartered, and loaded with valuable thoroughbred horses, pure merino sheep, cattle, servants, and all the appliances for establishing an agricultural and pastoral settlement, on the 6th of June, 1829, James Henty, with his two younger brothers, Stephen and John, set sail for the Swan River.

“The vessel, about 340 tons burthen, is described by my father as looking like a floating haystack. She made bad weather of it, the unpleasant experience of being pooped by a sea more than once occurring. The voyage occupied five months; of it my father’s journal gives a graphic account, but this not being in England, I am not able to give extracts.

“My grandfather was famous for his merino sheep, for which he had taken prizes all over the country; it was the demand for these that came from Sydney that had first directed his attention to Australia. Well, after having survived the dangers of the voyage, a number of these pure merinos were killed by wild dogs—dingoes—the very night of their landing in Australia. On arrival, the first business was to house the people and stock, and I have heard my father say that for a considerable time he slept under his cloak with an umbrella fastened over his head. This cloak, which I well remember, was a very good one, and pretty impervious to water which would frequently form pools in it during the night. He then set out on long searchings for land. During these many amusing episodes occurred, which are humorously noted in my father’s journal, such as camping under a tall tree in the dark to obtain as much shelter as possible from the pelting storm, and on awaking in the morning finding that the tree was a dead one, and incapable of affording shelter at all.

“There were not a few meetings and adventures with the natives. My father took up their attention by trying his burning

glass upon them; perhaps a dangerous experiment, but it gave him the reputation of being a medicine-man, so that they brought their wounds to him for healing. This puzzled him, but at last he bethought himself of spitting on them, with which operation they went off perfectly satisfied, for the time at least. The party was several times in some danger, but all went off well, no native was ever injured by them. The lavish grants of land to people who happened to be in India, Mauritius, &c., and mostly connected with shipping in actual Government offices, had caused all the available country to be appropriated. There are considerable tracts in which grows a plant poisonous to sheep. Such, of course, was useless for the purpose, *i.e.* the cultivation of the merino. Again, other tracts were so thickly timbered with the eucalyptus—a wood of a very hard description, and now known as Swan River mahogany—that failing a demand for the wood (and there really was no demand for it), the cost of rendering the land available would have been altogether beyond its value. And again, there were tracts of grassless scrub, useless for any purpose. My father, therefore, could find no rest for the sole of his foot, and wrote home advices of his intention to pack up bag and baggage and proceed to Launceston, in Tasmania (whither he proceeded as soon as shipping could be obtained), where my grandfather joined him with the rest of the family, more stock, servants, &c.

“Grants of land had then ceased to be given in Tasmania. My grandfather and his sons therefore saw that this was only to be the base of future operations, not their final abode. The sons kept up an active look-out for a resting-place. Stephen coasted down the whole length of the Australian coast in a half-decked boat. Edward landed, and explored several spots on the mainland, 1832, and at length reported favourably of Portland Bay, a fine roadstead, with fair country around it. Before deciding upon this, however, my grandfather wished to look at the Swan River country himself. This they did together in the schooner *Thistle*, determined finally to abandon it, and on the way back, having put in to Portland to inspect it finally, the determination was arrived at to begin a settlement there. In 1833, then, my father was despatched to England to



endeavour to obtain a change of *venue* for their grant of land. The Government of that day were as much opposed to the acquisition of additional territory as they are in the present day, and not only was land refused, but every obstacle was thrown in the way of the settlement being made at all. It would cause another draw upon the British tax-payer; there would be a native war; it would be a nest and harbour for escaped convicts; it would be a smuggling resort, &c. The Hentys had some pluck in them; Edward was despatched by the *Thistle* with labourers, cattle, farming implements, fruit trees, vines, potatoes, and seeds, and, as the journal states, landed at Portland Bay at 8 A.M. on the 19th November, 1834. The following voyage of the *Thistle* brought over Frank Henty, with the merino sheep. For two years this vessel was kept running, bringing over sheep, horses, cattle, and provisions, and by her other members of the family were conveyed to the rendezvous. The undertaking was looked upon by the Tasmanians as a dangerous one, and it caused much excitement; but noting the persistency with which it was carried on, and the frequent trips of the *Thistle*, others were encouraged to try their luck, crossing the straits to the eastward. Here they were found by my uncle Frank, who, driven in by stress of weather, answered their signals of distress (they had selected a waterless region), and conveyed them to the present site of Melbourne, where, with his own hands, he assisted in the erection of Batman's tent.

“The Henty colony did not advance more than fifteen or sixteen miles into the interior, finding occupation on the coast, to which I shall refer presently, and being deterred from their advance partly by reason of a belt of poor, thickly-wooded country, and again through fear of the natives, who harboured therein, and from whom they had very narrow escapes. I may here mention that notwithstanding this, no drop of aboriginal blood was ever shed by them, though they were much tempted when they found one of their assistants, a gentleman by birth, who had been sent out to cut wood, lying dead with a spear struck through each wrist. In after days the natives were employed in odd jobs about the station, notably in assisting to



wash sheep. Any sheep that might during the process unfortunately be drowned was their perquisite at first, but it proved rather an expensive mode of remuneration, for the blacks became very fond of 'jumbuc.' It was less trouble to wash 'jumbuc' than to hunt kangaroo; so drowning accidents became so frequent that some other mode of payment had to be sought, and the word was passed, 'You kill jumbuc, you no have jumbuc.' During this time (something under three years) the Bay being frequented by the black whale at certain seasons, boats were built, and crews organised. A constant look-out was kept, a signal station being established in a high bluff overlooking the Bay, from whence the signal, 'There she spouts,' was made with such frequency, that during one season no less than 1,100 barrels of oil were shipped. Casks grew scarce, and at length the oil had to be stored in holes dug in the sand, above high-water mark.

"The Government had been informed of the actual settlement at Portland, and at length an official was sent from Sydney, partly with a view to dislodge them, partly to see their manner of life, and partly to investigate their claims. As to dislodging, my uncle took the first opportunity of pointing out a twelve-pounder, which he had mounted in a commanding position—this gun was fired about six years ago for the amusement of a holiday gathering of Sunday school children in my uncle's grounds. This official told the following story:—My uncles had carried with them their English ideas, and regularly performed divine service on Sunday. Well, Church attendance was not much esteemed in the early days in Australia, but this Government official felt bound to go, as, of course, he had to be my uncle's guest. His story is that one of my uncles was reading the service, when, looking out of the window towards the sea, he exclaimed in the same breath, 'There she spouts,' and bundled out of the church, followed pell-mell by the whole congregation, making for the boats. I need hardly say that this good story is an invention, though as the men were paid by results, I dare say (though I do not know it for a fact) that the day of the week would not make much difference to the whale. In the year 1837 an expedition, which had been despatched

from Sydney to survey the country, reached Portland overland. Sir Thomas (then Major) Mitchell, the head of the expedition, was quite unaware of the Portland settlement, and took my uncle's party for bushrangers. They took the expedition for a similar lot, and the advanced guards were nearly firing upon each other. On arrival at the settlement, 'Where,' said Major Mitchell, stopping at a shanty from which the blows of the hammer rang, 'is Mr. Henty, my man?' 'Here he is, at your service,' was the reply of the burly blacksmith, who was busily engaged in fashioning a bullock chain. This incident my uncle was very proud of relating. Mitchell informed my uncles that he had passed through some beautiful country about seventy miles inland, well adapted for sheep. It consisted of swelling, well-grassed hills, and sheltered vales, so beautiful as to merit the name he bestowed upon it of 'Australia Felix.'

"Edward Henty immediately set out for Launceston for instructions from his father, and received orders to occupy the country at once. He returned in August, 1837, with my father, the eldest of the family and their general adviser, and I, not then of very mature years, was included in the party. We had a rough passage of twelve days, and had to put, through stress of weather, into the then newly settled port of Melbourne, having had a very narrow escape from shipwreck under the awful cliffs of a far seaward-stretching point, against which the waves of the long, rolling Australasian Sea dashed viciously, as the little craft, favoured by a slight change in the wind, just managed to weather it. The day after casting anchor in Port Phillip, my uncle Edward, with two men, went on a fishing excursion, casting their lines under a black rock, now well known to all of us, and returned in the evening with twenty-four buckets of fish—gurnards, rock cod, priot fish, blue heads, schrappers, &c., all the colours of the rainbow, reminding one of the fish spoken of in one of the *Arabian Nights* stories. My father, the captain, and some of the crew, went hunting for swans' nests, and found the eggs very good the next morning for breakfast. Our kangarooing expedition the following day was not a success, but making a big fire and cooking what they called 'dunken,' i.e. flat cakes made of flour and  $\frac{1}{2}$  water, we

devoured them with relish. On our arrival at Portland, on the 2nd September, it was found that Stephen, always bold and enterprising, had ventured up to look at the new country, and having made arrangements for directing the sheep thither, making boxes for the shepherds to sleep in, in the form of a sleeping sedan-chair, which could be carried by two five or six miles a day, the rate at which sheep were supposed to travel, the five brothers started off to divide the land amongst them. When they caught sight of the country, 'Why, here is Sussex!' they exclaimed, 'Sussex without a building; Sussex without inhabitants; Sussex all our own.' They galloped their horses for joy, cheering and throwing up their hats, and tearing over the plain, admirably adapted for their sheep. Proceeding along a plain, like the country between your South Downs and the sea, rather thickly wooded, but not so much as to prevent the growth of grass, the country suddenly pitches—it is as if you all at once found yourself at the summit of High Down Hill—and a prospect shoots before you of vale and rolling down, a river meandering along, traceable by its margin of tall trees into the long distance. Coming thus upon the scene they gave it the title of Merino Downs. Other names connected with old associations followed—Tarring, Muntham, Broadwater, Findon, Offington, The Grange, Richmond, &c., and a river received the name of the Surrey, in honour of the then Earl, the late Duke of Norfolk. No title could be got for the land taken up, but permission to occupy at a small rent was given, and under subsequent Land Acts they were able to secure the freehold by purchase of so much as is sufficient to feed some 80,000 sheep. Stephen, with two men, proceeded further in his usual spirit of adventure, crossed the river now known as Glenelg, which separates the two colonies of Victoria and South Australia, and at last found himself on the top of a mountain, looking upon a blue, fathomless lake. This was Mount Gambia, evidently an extinct volcano. The lake occupies what was the original crater, and my uncle Stephen was the first white man that ever stood on the summit, or was aware of the existence of the blue lake. Edward Henty selected a site for his house on the side of a hill, a spur of



which protrudes on one side, and on the summit of this there is a beautiful spring of water ; indeed, on what is called the home section of land, there are no less than seven springs, one of which, however, is salt, strangely enough. However, there is an ample supply of fresh for all purposes, whilst a river runs at no great distance. Frank could see from the verandah of his house seven miles in a direct line, and always kept his sheep and shepherds in view by means of a telescope, the country, except in patches, being almost treeless, though consisting of fine, deep, black soil, covered with luxuriant herbage. That natural herbage has, however, now given place to rye and clover. The country is very like the South Downs, admirable for sheep. There are high plains covered with timber. Coming to the edge of these, you see suddenly below you a vast extent of rolling country, swelling downs, and here and there a conical hill, the rivers winding through—easily distinguishable by the belt of trees on their banks—the rest of the country, except these high plains of which I have spoken. This is remarkable, for the soil is good, and the oak, the elm, and other deciduous trees, do well.

“ When news arrived of the accession of Her Most Gracious Majesty, the name of Victoria was bestowed upon this new land. Victoria contains now about 900,000 people ; its government revenue for the year ending 30th September, 1882, was £5,621,675, of which £1,708,494 was received through the Custom House. Not a penny does it cost the British taxpayer ; on the contrary, it is a source of patronage to the English Government, as are all the other Australian colonies, to which they appoint governors, masters of the mint, &c., at a cost to the colonies of about £50,000 per annum. All we complain of is, that although we were willing to pay the cost of doing so, the British Government refused to govern us, and made us govern ourselves. They gave us what is called responsible government. They put a sharp razor into the hands of a child, and told him to use it well ; the child, of course, cut its fingers badly, but happily it has not cut any of them off. When Lancashire is suffering by reason of an American War, Victoria sends her (I think) £15,000 ; when there is a famine in India,

and even in Ireland, she sympathises and pays. She has bonfires and torchlight processions when victories take place in Egypt. She is scarce restrained from equipping a band of volunteers to help in the war. She has expended £16,120,000 in railways, for which the material has come from England. I cannot tell you the figures for Victoria precisely, because I have prepared very hurriedly for this meeting, and have not been able to refer to statistics, but Australia, in payment for British manufactures, sends you £19,600,000 worth of wool, and £7,000,000 in gold.

“When the first convicts were sent to Australia in 1787, no provision was made by the Government for the moral improvement of the outcasts. It has been said that there were constables, military guards, and a governor—everything to coerce the wretched exile, but not one thought bestowed on his soul.

“Mr. Wilberforce, however, at length succeeded in obtaining the appointment of a chaplain, and a free passage for him, whilst the Society for the Propagation of the Gospel made a grant for his stipend. There are now twelve Bishops in Australia, and last year a gentleman gave £10,000 towards the endowment of a thirteenth. So much for a little timely help from such a Society as this. And here I must mention an incident. Samuel Marsden was appointed chaplain in 1794. He was waiting in the Isle of Wight for the ship, ready at a moment’s warning to put off from the shore. The clergyman of the little village invited him to conduct the service on his last Sunday. He did so. He preached with fervour; he was eloquent, he was tender, and affecting. A modest maiden heard and wept; the genial beams of the Sun of Righteousness came smiling into her bosom. This was she, the sweet and humble Christian girl, now known in twenty languages as the Dairyman’s Daughter. Verily the grant of this Society comes back with interest.

“‘Whatever, Lord, we lend to Thee  
Repaid a thousandfold shall be;  
Then freely will we give to Thee,  
Giver of all.’

“In Victoria there are now two Bishops, about 170 clergy, seventy readers, who are not ordained, but receive pay, performing Divine Service under the superintendence of a clergyman, about 150 lay-helpers who receive no pay—thus must a self-supporting Church eke out its means—and amongst the lay-helpers are the best people in the land. The Voluntary Fund amounts to £90,000 per annum. There is a Church of England College in connection with the University of Melbourne, which has seven theological scholarships, two large Church of England grammar schools, and now, in response to the stirring appeals of the Bishop, £55,000 having been raised for the purpose, a Cathedral is rising rapidly into view, a testimony to the Christian religion, and a pledge of its ultimate success and dominancy in a southern land, and what might be thought an ungenial clime.”



### Notes of the Month.



N St. Simon and St. Jude's Day (October 28th) the first Diocesan Synod of the Diocese of Pretoria assembled at Pretoria, under the presidency of the Bishop.

A N Ordination was held by the Lord Bishop of Madras in St. George's Cathedral, Madras, on Sunday, September 24th, when the Rev. W. Relton, B.A., Assistant Tutor of the Theological College, Sullivan's Gardens, was ordained priest, and Samuel Pakkianadhan, and Theophilus Savarimuttoo, both former students of that college, who have been engaged for several years as native lay agents in the Society's Missions, were ordained deacons.

MANY of our readers have no doubt seen in the daily papers the sad tidings from Newlands in the diocese of Grahamstown.

The Society's highly-valued Missionary at that place, the Rev. Albert Maggs, has met his death by his own hand. We



need scarcely add that the verdict in the subsequent inquiry, endorsed as it is by all who knew him, clears his memory from any moral guilt. He had lived a holy and devoted life. His work has been of no ordinary character, and has borne abundant fruit ; and sad is such a termination to such a career.

We read in the Grahamstown papers that on the Sunday following his death, Divine Service was conducted in his church by the Rev. J. Espin and the Rev. S. Impey.

"The service ended, the Rev. J. Espin stepped forward and with a steady voice expressive of his firm conviction, stated in words to this effect :

"Your pastor is dead, but has not committed suicide. Your pastor, whose long, saintly life among you is before your eyes, and is known by you all, who would never in sound mind and in full possession of his right senses have done such a rash act, did put an end to his life when darkness was hanging over his mind and his hand was no longer guided and checked by reason. We are fully convinced of this, and in consequence of this conviction we shall bury him with the full burial service of our Church, with those rites which the Church justly denies to those who wilfully despise God's commandment and by suicide end a life of sin and shame. We say he has not committed suicide, and are fully aware that in saying so we are standing before one of those mysterious dispensations of Providence which are beyond our understanding, but which nevertheless have happened before and will happen again. But I admonish you now, my friends and brethren, to turn your eyes from his sad end to that bright saintly life of self-devotion and untiring labour which your beloved pastor and teacher has lived among you. Remember what he has taught you, and follow the example of his life.

"After these words, which found an echo in the hearts of all present, the Rev. S. Impey spoke to the same effect, expressing his tender affection for the departed, and speaking words of sympathy and comfort to those whose hearts were heavy with sorrow too deep for tears.

"The funeral took place in the afternoon of the same day, and his remains were laid to rest by those of his wife.

"Next morning numerous friends, Europeans and natives, from King Williamstown and East London—among them the Revs. Gordon and Aldred—arrived at Newlands to show their esteem for their departed friend, and to comfort his sorrowing family and flock. A large number of natives met in the school-room.

"It was inexpressibly touching to hear old Umvalo speaking in simple words of the high regard and tender affection in which he and his men had held their dear old friend who had built their church, their schools, and their station ; who had brought up and taught them and their children ; who had visited and nursed their sick ; who had stood by them in the late wars, and had fought for them ; who had exposed his own life to preserve them."

ON St. Andrew's Day the Rev. Dr. Kennion, Vicar of All Saints, Bradford, was consecrated at Westminster Abbey for the See of Adelaide, vacant by the resignation of Dr. Short, one of the four Bishops who were consecrated in the Abbey on St. Peter's Day, 1847—the other three being the late Bishop Gray of Capetown, the late Bishop Tyrrell of Newcastle, and Bishop Perry, formerly of Melbourne. In consequence of the illness of the Primate, the Bishop of London was the chief consecrator, His Lordship being assisted by the Bishops of Winchester, Rochester, Lichfield, Bedford, Nelson, Huron, and Ballaarat, Bishop Short, and Bishop Ryan.

THE Committee of the Ladies' Association have been glad to find that at the close of their financial year, in addition to a balance in hand, the subscriptions and donations received during the year 1882 amounted to £6,185. The expenditure during the same time was £6,384. The total receipts include a sum of £634 specially contributed for school-buildings at Ahmednagar and Madras, and a further sum of £942, which is a Special Fund entrusted to the Association for the support of 217 female scholars in various Mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers. There is an increase of £350 in the receipts over those of the previous year.

The Zenana Missions at Ahmednagar, Kolapore, Calcutta, Cawnpore, Delhi, Roorkee, and Madras, have prospered during the year, the pupils under instruction being about 1,900. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are being taught in the nineteen schools connected with the Ladies' Association in Bombay, Burmah, Japan, Madras, Madagascar, and South Africa; and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. One honorary worker has gone out this year to reinforce the Mission at Ahmednagar; and 120 teachers, European and native, are now on the list of the Association. Two hundred and fifty English working-parties have contributed a large

quantity of work and native clothing, and the Association has thus been enabled to despatch thirty-four large and valuable boxes in the course of the year to India, South Africa, and other parts.

The first two volumes of *The Grain of Mustard Seed, or Woman's Work in Foreign Parts*, may now be had, bound in cloth, each for eighteenpence. Every member of the Ladies' Association is requested to promote the circulation of this magazine, which contains full information and many letters from the Missions and Schools abroad, Lists of Subscriptions and Parcels, and original articles on Mission work, and other subjects of interest.

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THE Ambassadors from Madagascar, Ravoninahitriniarivo, 15th Honour, Officer of the Palace, Chief Minister for Foreign Affairs, and Rantanimiraka, 14th Honour, Officer of the Palace, Queen's Counsellor, after a stay of eight weeks in Paris, have come to London, being accredited to the Governments of Paris, London, Berlin, and Washington. On November 28th a large deputation from the Madagascar Committee waited upon the Secretary of State for Foreign Affairs. Mr. W. E. Forster said there was an English trade, and a large and legitimate trade, with the island, and there were German and American interests; but his ground for taking so deep an interest in the matter was the fact that this kingdom of Madagascar was the one native power which stood before every African race as having made real progress in civilisation and in Christianity. The Malagasy Government had shown that they were hostile to the slave trade, and were determined to put it down. In replying, Earl Granville admitted the great importance of the question, and the influential character of the deputation. Summarising the relations of France and England in Madagascar, he said, in 1850 Lord Palmerston recognised the right of the French to the possession of Nossi Bé. In 1853 and 1854 there were discussions between the two Governments, which resulted in the understanding that neither would take action with regard to Madagascar without previous consultation with the other. "There is no doubt that for some years past the relations between France and



Madagascar have been extremely strained. I really cannot speak with absolute official knowledge on the subject, but what I have gathered is that the points in dispute between France and Madagascar at this moment are three. First of all, the claims of individual French subjects; then there is the claim of France that Frenchmen should be allowed to purchase and to hold permanently land in the island; and, thirdly, the claim of France to a protectorate over a considerable portion of the mainland. With regard to the claim that Madagascar should allow foreigners to purchase land in the island, the Madagascar Government have consistently maintained that the municipal law made it impossible that such purchases should take place or should be valid. But, on the other hand, both France and England—although France has stuck to it more pertinaciously than we have—have contended that they have treaty rights which give a claim to both French and English subjects both to purchase land and to hold it. With regard to the French protectorate over a great portion of the island, all I can say is that, as at present advised, I am not aware of any treaty which gives such a right to France.”—*Guardian*.

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THE Bishop of New Westminster asks us to make known that he is in want of two clergymen of experience for the work on the Society's Missions at Lytton and Yale. Further information may be obtained on application to the Secretary of the Society.

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WE are requested by the Rev. C. Deedes, Wickham St. Paul's, Halstead, the Secretary of the Mackenzie Memorial Mission, to state that F. Milne, Esq., Hadley, Barnet, is the Treasurer of the Mission, to whom subscriptions should be sent on the closing of the Fund in the Society's books.

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### REPORTS RECEIVED.

Reports have been received from the Rev. W. Drew and F. H. T. Hoppner of the diocese of Calcutta; A. Inthan of Madras; W. Brereton of North China; R. M. Clark and — Perry of Capetown; F. R. Baker of Grahamstown; C. Johnson of Zululand; W. A. Illing of Maritzburg; H. Adams, C. Clulee, C. M. Ellingham, J. P. Richardson, H. Sadler, G. D. Webster and C. P. Wood of Pretoria; H. Beer, A. W. H. Chowne, C. R. Clerk, W. Crompton, T. Lluyd and W. M. Tooke of Algoma; C. L. Payne and R. Temple of Newfoundland; J. B. Good of New Westminster; W. S. Page of Nassau and H. R. Semper of Antigua.

## MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, December 15th, the Bishop of Colchester in the Chair. There were also present the Bishops of Antigua, Nassau, Saskatchewan, and Bishop Alford, *Vice-Presidents*; A. A. D. Strickland, Esq., Rev. B. Belcher, Rev. W. C. Bromehead, Archdeacon Burney, Major-Gen. Davies, Rev. Dr. Forrest, General Gillilan, Hon. and Rev. E. C. Glyn, Rev. D. Long, Lieut.-Gen. Lowry, C.B., General MacLagan, Rev. J. F. Moor, Major-Gen. Nicolls, Rev. E. J. Selwyn, J. G. Talbot, Esq., M.P., Lieut.-Gen. Tremenhoe, S. Wreford, Esq., *Members of the Standing Committee*; Rev. A. C. Almack, Rev. S. Arnott, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. W. Buckley, Rev. J. M. Cadman, Rev. W. S. Cadman, Rev. W. Calvert, R. Cust, Esq., Rev. T. Darling, Rev. E. S. Dewick, Rev. R. J. Dundas, Rev. J. J. Elkington, C. C. Ferard, Esq., Rev. C. D. Goldie, J. E. Green, Esq., Very Rev. Dean Grisdale, E. K. Harvey, Esq., Rev. R. S. Hassard, Rev. W. C. Haywood, Rev. J. H. Hazell, Rev. W. Hodgson, G. B. Hughes, Esq., Rev. R. A. Kennaway, Rev. D. Long, Rev. Dr. May, J. W. B. Riddell, Esq., Rev. A. W. L. Rivett, Admiral Robertson-Macdonald, Rev. J. B. Rust, Rev. W. F. Satchell, Rev. J. H. Snowden, J. A. Shaw Stewart, Esq., Rev. H. Swann, W. M. Trollope, Esq., J. F. Ward, Esq., Rev. R. R. Watts, Rev. T. J. Williams, Rev. H. E. Willington, P. Wright, Esq., Rev. C. Wyatt-Smith, *Members of the Society*.

1. Read Minutes of last Meeting.

2. The following resolution on the decease of the President was adopted unanimously, and a copy of it was ordered to be transmitted to his Grace's family :—

“Thankful to Almighty God for the example of a life adorned by singular gifts and graces of the Holy Spirit, the Society for the Propagation of the Gospel in Foreign Parts desires at this the first opportunity to record its profound sorrow at the decease of the Most Rev. Archibald Campbell, ninety-second Archbishop of Canterbury, and the thirteenth of the successive Primates who have filled the office of President of the Society.

“The duties which as Primate of all England he was called upon to perform were various and important, but it is fitting that the Society should dwell only on those in which he was brought more distinctly into connection with its operations.

“As Dean of Carlisle and as Bishop of London, Dr. Tait abundantly proved his sympathy with the Society's work and his interest in its welfare, but it was in his position as Archbishop of Canterbury that he was ever ready to bind by the invisible but indissoluble bonds of Christian fellowship and communion the many daughters of the Anglican Church to the Mother which had given them birth, and thereby to add to the usefulness and the dignity of the Society; and while the ancient Chair of S. Augustine is still vacant the Society desires to recall with gratitude the wise counsel, the calm judgment, and the guiding hand never withheld, but willingly extended, amid the many distracting problems which of late years have demanded solution.

“The fourteen eventful years of the Primacy which has now ended have witnessed an extension of the English Church which, without exaggeration, may be described as unprecedented. Twenty-two of the seventy Colonial and Missionary Bishoprics which derive their origin directly or indirectly from the See of Canterbury have been established since the year 1868; and while the late Archbishop watched and rejoiced over each such distinct advance of the Churches of our Communion, he had true and hearty sympathy with the distressed branches of the Oriental Churches, the Patriarchs and Bishops of which have sought advice and help from the Primate of the English Church, and have not sought in vain.

"In common with the whole Church and Realm the Society mourns the loss of a great and wise Ruler in times when, as men judge, such a guide is sorely needed; and amid the pressure of a sorrow so widely spread it desires to offer to the family of the late Archbishop an expression of its profound sympathy with them alike in their grief and in their hope."

3. The Treasurers presented the following Statement of the Society's Income up to the 30th November :—

*A.—Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Nov., 1882.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL . . . . .	35,017	4,546	3,658	43,221	76,802
II.—APPROPRIATED . . . . .	2,581	—	4,629	7,210	10,358
III.—SPECIAL . . . . .	22,569	—	2,136	24,705	31,578
TOTALS . . . . .	60,167	4,546	10,423	75,136	118,738

*B.—Comparative Amount of Receipts at the end of November in five consecutive years.*

	1878.	1879.	1880.	1881.	1882.
I.—GENERAL :					
1. Subscriptions, &c. . . . .	£28,877	£28,640	£30,646	£32,400	£35,017
2. Legacies . . . . .	13,566	10,088	9,105	4,912	4,546
3. Dividends, &c. . . . .	4,227	4,165	3,827	3,682	3,658
	46,370	42,893	43,578	40,994	43,221
II.—APPROPRIATED . . . . .	19,571	9,525	9,574	9,473	7,210
III.—SPECIAL . . . . .	21,670	28,201	33,366	31,470	24,705
TOTALS . . . . .	£87,611	£80,619	£86,518	£81,937	£75,136

4. The Secretary announced that the following Members of the Standing Committee would retire in February next :—

*By Seniority*—Rev. Brymer Belcher, Major-General Davies, and General Gillilan.

*By paucity of Attendance*—Rev. R. Rhodes Bristow, Rev. W. F. Kelly, and A. Powell, Esq.

And that the following members of the Continental Chaplaincies' Committee would retire in February next :—

*By Seniority*—Rev. J. W. Ayre, and Rev. Brymer Belcher.

*By paucity of Attendance*—Rev. F. S. May, and Rev. Canon W. F. E. Knollys.



5. It was announced that the Standing Committee would propose at the meeting in January, for re-election in February, the Rev. Brymer Belcher, Major-General Davies, and General Gillilan : and for election, General Sir Lintorn Simmons, K.C.B., Rev. F. W. A. Bowyer, Rev. J. H. Worsley, and in the place of the Rev. E. Capel-Cure, who resigns, the Rev. J. M. Fuller : and that the Continental Chaplaincies' Committee would propose at the meeting in January for re-election in February, the Rev. J. W. Ayre, Rev. Brymer Belcher, and for election, Rev. Prebendary Salmon and General Maclagan.

6. Power was given to affix the Corporate Seal for the purpose of effecting a sale of stock.

7. On the recommendation of the Bishop of Newfoundland the appointments of the Rev. E. Weary to Battle Harbour (Labrador), and of Rev. F. E. Lloyd to Forteau *cum* Flowers Cove, were confirmed.

8. Notice was given by R. Cust, Esq., that he would at the next meeting call attention to the allegation that each student in the Theological College of Madagascar holds a slave, and has a room in the building specially assigned for the residence of a slave.

9. The Lord Bishop of Nassau addressed the meeting on the subject of the Missions of the Society in his lordship's diocese.

10. The Secretary announced that the Bishop of Rangoon had complied with the request made to him at the meeting in December 1881, when he was on the eve of returning to his work as Diocesan Secretary of the Society in Madras, and had written a paper on the subject of Medical Missions, which had been printed, and was to be published.

11. The Rev. J. W. Horsley not being present, the motion of which he had given notice at the last meeting, dropped.

12. All the candidates proposed at the meeting in October were elected into the Corporation. The following were proposed for election at the meeting in February :—

Rev. W. H. Williams, Portskewett, Chepstow ; Rev. T. W. Jex-Blake, D.D., School House, Rugby ; Rev. F. B. Champion, Edale, Hope, Sheffield ; Rev. T. J. Hearn, Roxwell, Chelmsford ; Rev. R. Taylor, Bromfield, Carlisle ; Rev. Dr. Gott, Leeds ; C. L. Mason, Esq., 4, Woodhouse Square, Leeds ; R. B. B. Hawkins, Esq., Fletcher's House, Woodstock ; Rev. W. H. Bliss, Upton Park, Slough ; Rev. S. H. Hall, Ch. Ch., Chesham ; Rev. A. Fearon, Great Marlow ; Rev. C. M. Wetherall, Hambleden, Henley-on-Thames ; Rev. A. C. Taylor, 20, St. Giles's, Oxford ; Rev. G. H. Wynne, Killarney, Ireland ; Rev. Canon Cundill, St. Margaret's, Durham ; Rev. W. Butt, Westbury, Wilts ; Rev. E. P. Knubley, Staveley, Leeds ; Rev. J. H. Robson, LL.D., Edgeborough, Guildford ; Rev. R. C. Oulton, Glynn, Larne, Ireland ; Rev. H. J. Rawlinson, Ivinghoe, Tring ; Rev. H. C. Blagden, Newton Longville, Bletchley Station ; Rev. H. C. J. Meara, Stewkley, Leighton Buzzard ; Rev. H. Hutchinson, 38, Queen Street, Great Grimsby ; Rev. E. Phillips, Checkley Hollington, Uttoxeter ; Rev. G. Rodney Brown, Aston, Stone, Staff. ; Rev. W. H. Wood, Shrewton, Devizes ; H. W. Prescott, Esq., 13, Oxford Square, W. ; Rev. E. J. Corbould, Teynham, Sittingbourne ; Rev. O. C. Selby Lowndes, Chapel Chorlton, Newcastle, Staff. ; Rev. J. P. A. Bowers, Palace Yard, Gloucester ; and Rev. F. E. Waters, Hope, Hanley, Staff.



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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FEBRUARY 1, 1883.

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## MEDICAL MISSIONS.

A PAPER BY THE LORD BISHOP OF RANGOON.

(Continued from p. 14.)

(C.) *Medical Missions lead to actual Conversions.*

**T**HE fact that medicine has proved useful in the way of preparing the mind for the reception of the Gospel is a sufficient warrant for its employment in the propagation of the Faith. But we can go a step further, and point to large numbers who have been brought into the fold of Christ by its means. The question may be asked, Is a Society whose funds are limited, and whose duty is to distribute those funds for the sole purpose of preaching the Gospel, justified in spending anything on any other agency, however philanthropic and humane it may be? There are many ways of preaching the Gospel—by acts as well as by words. If we find the gentle dew of God's spirit falls upon the heart already softened by sickness, and causes the seed of divine truth that has been dropped into it by the earnest and loving service of him,

who has been ministering in his dire necessity, to germinate, who are we to say that is not the right way of preaching the Gospel? It is our wisdom to adopt the very means which God has countenanced with His divine blessing. And assuredly there is abundant evidence that God has employed medicine for the conversion of souls. The following, and indeed nearly the whole of the facts mentioned in this paper have been gleaned from the deeply-interesting Quarterly Papers of the Edinburgh Medical Missionary Society. Mr. Schrieber, writing from Sumatra, says: "Some time ago I rescued the life of a man by performing a surgical operation, and shortly afterwards, he himself and his whole family embraced Christianity." Dr. Thompson writes from Neyoor, Travancore: "Four or five families from Payankuli, who came ill with jungle fever, were admitted into the hospital as in-door patients. In about a fortnight they all recovered, and at once renounced heathen worship, and are now regular attendants in the congregation at Payankuli." Dr. Thompson speaks of a patient who became a Christian, "and was, by the blessing of God, the means of bringing twenty-five of his relations to Christ." Again he writes of the baptism of Sinoo, who "is now always speaking about Christ to others. Many have been led by him to forsake heathenism." Dr. Chamberlain was out with a travelling dispensary. He writes: "We had been out five weeks, when, at the close of our earnest pleading for our Master one morning, in a village of Mâla cultivators and weavers, the headman stepped out, saying, 'Put my name down as a Christian,' and nine other heads of families joined in the request." Dr. Gauld writes from Swatow: "Lately four young men were baptised in the hospital," the editor of the *Gospel in China*, speaking of Dr. Gauld's work as "a work as interesting in its medical aspects, as it has proved to be fruitful in its bearing on the salvation of individual souls, and on the general advancement of Christ's kingdom in the region occupied by the Mission." Dr. Galt, of Hanchow, writes: "Our little church is steadily, if slowly increasing. Lately two young men were baptised, and there are two inquirers whom we expect to baptise in a few weeks, father and son." Dr. Vartan writes from Nazareth: "Saeed, the poor man from Mejdél, left the



hospital as blind as he came in, but with this difference—when he came in he was totally blind, both in the eyes of his body and those of his soul. When he left he did so with a clear sight in the latter. He could behold the Lamb of God, and had much joy in believing.” Dr. Palm, Japan, writes: “Again I have good news to tell you, namely, that four more persons have been added to our little band of Christians here.” Dr. McKenzie, in writing from Hankow, speaks of the conversion of two girls who had been under his treatment for cataract. They went home and soon returned with their father and mother, who were instructed, and in due time baptised. The Rev. Mr. Macgregor, of Amoy, relates the following incident: “A man from an unevangelised district of country came, nearly seventeen years ago, to the hospital, where he was cured of his disease, and received daily instruction. He returned to his home, and told his friends and neighbours of the kind treatment he had received, and the Gospel of God’s love. The hearts of a few were opened and they believed; the number increased, persecution arose, so fierce at one time that they had to flee from the village. At length they communicated with the Missionaries, and begged for a teacher; one was sent, and a congregation of about one hundred was formed. The work has gone on increasing, and to-day there are seven Christian congregations, each numbering from thirty to upwards of a hundred persons—all the outcome of God’s blessing upon the good seed in that one patient’s heart, while in the Mission Hospital.”

The above is not one-fourth of the evidence I could bring to prove that Medical Missions do actually fulfil the very purpose for which Missionary Societies exist, but the extracts I have given will, I am convinced, be regarded as sufficient to establish this point.

(D.) *Testimonies in favour of Medical Missions.*—Bishops, merchants, travellers, civil and military officers, many of them from personal observation speak of this agency in terms of high commendation. The Archbishop of Canterbury writing to the Edinburgh Medical Missionary Society, says: “I believe the blessing of Almighty God has already rested in

large measure upon the work of Medical Missionaries, especially among wild and savage tribes. . . . I am sure we may look with confidence for a continuance of the Divine help in the days to come, when, as I hope, the field of work shall have been widely extended under the auspices of your society, and of others with a similar aim." Bishop Milman writing from Sreenuggur said : " During my present stay in Cashmere, I have twice been present at Dr. Elmslie's reception of patients, and bear willing testimony to the great interest and practical usefulness, as well as to the wise and Christian character of his proceedings. . . . It is but little that we can at present do to make known to the people of this country the blessings of Christ's salvation, but I quite believe that Dr. Elmslie is knocking at the *one* door, which may, through God's help, be opened for the truth to enter in." The Rev. T. V. French, now Bishop of Lahore, wrote : " My Indian experience has led me to set great store by our Medical Missions, and oftentimes to wonder that this department has been so meagrely supported. I have before my eyes three Medical Missions by which much impression has been made in native states." Bishop Burdon of Hong-Kong says : " The history of Medical Missions in China proves what an efficient help they have been to the Christian Missionary." The writer of an article in the *Quarterly Review* on Indian Missions, speaking of Medical Missionaries, says : " It has been found out that the aid thus given to the sick and suffering produces a most favourable impression not only on *their* minds but also on the minds of the community at large." Sir Bartle Frere, when addressing the Church Congress at Bath, said : " Among the branches of secular work and teaching, in which the lay element may most usefully be called in to assist in the task of Christian Missions, I would specify medical men and trained nurses. There should be in every Mission a well-trained practitioner, qualified to use his skill as an auxiliary to Mission work." The veteran Dr. Moffat, than whom no one is better entitled to give an opinion as to the usefulness of different agencies, bears this emphatic testimony : " He had had innumerable opportunities of witnessing the value of Medical Missionary work. He had often said, and he said it again, that

a Missionary was a good thing, and any one who knew the work they did must say so ; but a Medical Missionary was a Missionary and a half, he might say, a double Missionary."

(E.) *Objections to Medical Missions.*—I now come to consider the objections which may be urged against Medical Missions. Reverting to the objection already alluded to, namely, that the provision of medical aid for the sick is humane, but that such is not the purpose for which funds are subscribed to Mission Societies, I would maintain that attending the sick is not the ulterior object of the Medical Missionary, it is a means to an end, the conversion of unbelievers. Is it not a fact that nations cling with a passionate tenacity to the religion of their forefathers, and that nothing is more difficult than to make a people change its religion? And it is right that it should be so.

Is it not a fact that some races have their intellectual powers so slightly developed, and others have their moral faculties so blunted, that both, the one from mental deficiency, the other from moral obliquity, cannot at once appreciate the deep spirituality of the Christian religion? and yet the Church has her commission to preach the Gospel alike to all. And as God works through human agency, the Church in the fulfilment of this duty is not merely permitted, but is required to use any agency which is likely in any way to disarm opposition and to place the mind in a receptive attitude. Now medicine is eminently adapted to do this ; and if in fulfilling this, its higher duty, as a secondary blessing it fulfils the benign behests of a Christlike philanthropy, this surely cannot be regarded as a valid objection. It must be remembered that even if converts are not made, the true Medical Missionary's work cannot be a complete failure.

Others object that it is not quite straightforward to make a masked attack on a man's religion, such as the agency under review involves. Why should you take advantage of the needs of the suffering, and force upon their attention matters most distasteful to the most of them? I deny this latter statement. In a long and observant experience, I have found that the patients themselves generally do not dislike or resent the



interest manifested in their spiritual welfare. On the contrary, I have found that many of them are strengthened to bear and encouraged to hope ; that a buoyancy of expectation, so useful in critical cases, is actually created, by believing that the earnest prayers offered in their behalf to the living God will not go unanswered. It must not be supposed that a text is administered with every dose. The Gospel is preached in the hospital far more by acts than by words, oftentimes the hearts of the poor creatures are melted into gratitude, not only to the kind physician or surgeon, but to the living God whose aid has been invoked, and that not in vain. The schoolmaster and the press are employed in the Mission Field, why may not the medical man do his part? In parishes in England, temperance societies, tea-parties, young mens' institutes, concerts, &c., are all employed by the parish priest as auxiliaries to his preaching ; why may not medicine, too, consecrate herself to this service ?

We have seen that Christ recommended His gospel to the unbelieving Jews by healing the sick ; that He commanded and enabled His apostles to do the same thing ; that the experience of a large number of Missionary Societies proves that it is practicable ; that the use of medicine softens down opposition, nay, leads to actual conversions ; that men of high official rank, who have had the opportunity of witnessing Medical Mission work, bear witness to its value ; and that there is no valid objection to be urged against them, and we are driven to the conclusion that such an agency not only deserves, but demands, encouragement and development.

III. *Medical Missions—How are they to be carried on?*—I now proceed to consider the general principles upon which Medical Missions should be conducted.

1. *Locality.*—Every large Mission station or group of Mission stations ought to have a Medical Missionary on its staff, who may give aid to the Missionaries and their families and to the native Christians, and who shall co-operate in the evangelisation of the surrounding heathen. Whenever a band of Missionaries go out to open up new ground, a medical man should form one of the number. Valuable lives have been lost ; good work has

been abandoned, valuable Mission property has been lost, owing to unhealthy sites having been originally selected. A knowledge of medicine is a powerful auxiliary to those labouring amongst wild and savage tribes. It is almost indispensable to those who are working amongst Mohammedans. In India, it is generally advisable to avoid opening Mission Dispensaries near to others provided by Government in large towns and cities. There should be no ground given for a feeling of jealousy or rivalry.

2. *Object.*—The one supreme object of the medical work, namely, to recommend the Gospel, should be distinctly and unmistakably manifested from the very first. Brilliant operations and a crowd of patients are not proof of the Medical Missionary's success. The study of the ethnology, the flora and fauna of the country, and other subjects of scientific research, must not divert him from his one high resolve. No scheme in countries such as India, China, and Japan, is fraught with the promise of more blessed results than the training of native medical evangelists. Translations of standard works into the vernacular come fairly within the scope of his duties.

3. *Fees.*—The Medical Missionary should abstain as far as possible from attending upon Europeans. If there be no other medical man in the station, of course he will gladly render assistance; in all such cases the usual fees should be demanded. Similarly, fees should be demanded from wealthy natives who seek for professional aid at their own homes. In Dispensary practice means may be used for extracting fees from those able to pay them. A dispensary ought to be as nearly as possible self-supporting, leaving out the salary of the Missionary.

My own plan answered very well. Tin tickets consecutively numbered were distributed each morning in the order of arrival; and in that order the patients were seen. If, however, any patient liked to pay a fee of one rupee, he was seen at once and had not to wait. This was not felt to be a hardship by the non-paying patients, it was considered a boon by those who availed themselves of it, and it added to our exchequer thirty or forty rupees per mensem.

All fees received are to be paid into the Mission Fund. I am convinced that if the Medical Missionary retains the fees, there is a grave danger that his Christian influence will be impaired, and that his Missionary zeal may languish. As bearing on this matter, I may add that his salary ought to be no higher than that of his brother Missionaries labouring with him. I urge these two points strongly, for if strictly adhered to, they will help to prevent the wrong kind of men entering on such a work, and they will help to maintain the single-mindedness of those who have entered.

4. *Ordination.*—As a general rule it is neither necessary nor desirable for the Medical Missionary to be ordained. In large stations there are already ordained men; in such cases it is better for the medical man to confine himself to his medical work and the evangelistic labours arising out of it. It will be a great gain if by being thus relieved from the multifarious duties which fall upon the ordinary Missionary, he can give his undivided attention to the one object of his life. And yet, it is conceivable that a Medical Missionary may be surrounded by circumstances which render ordination expedient. He may be isolated, and like Dr. Palm in Nugata, Japan, gather about him a Christian Church, to whom he alone can administer the Christian rites. The remark is not unworthy of attention—that the temptations to accept lucrative appointments which are frequently offered is mitigated, when the Medical Missionary has taken the further step of ordination in the service of the Church. Without then laying down any hard and fast rule, we may say, that it is better for the Medical Missionary to remain a layman, except where the exigencies of the case require him to be ordained.

IV. *Selection of men for Medical Mission work.*—Schemes however complete and practical, principles however sound, will utterly fail unless men of the right stamp are chosen. I have little doubt that if appeals were made many parish priests would find sons of the Church eminently qualified both spiritually and professionally for this high calling, who, if they only knew the urgent need, would feel constrained to dedicate



themselves to this work. The good services of the Guild of St. Luke; of the Medical Missionary Association of which Dr. William Lockhart is President, and Dr. W. Fairlie Clarke is Secretary; and of many earnest-minded professors in the different medical schools, might be enlisted for making known amongst the students the wants of the Mission field. But I am convinced it will soon be found that the supreme want is a Medical Mission College in London, where suitable men may reside and be under wise control and direction, and breathe an atmosphere of holiness whilst passing through their medical course. The Edinburgh Medical Missionary Training Institution has done and is doing most excellent work. Nearly all the medical men employed by the Mission Societies of Great Britain have been trained in that Institution. Without then for a moment detracting from the merits of that Institution, the questions may fairly be asked, seeing that of recent years such an impetus has been given to Medical Missions, has not the time arrived for the opening of such an Institution in London, and ought not the Church of England to undertake this duty?

One more subject remains to be considered. Ought women to be trained for Medical Mission work? The question is not whether women ought to study medicine, but, whether the condition of any non-Christian communities is such as to warrant the belief that an earnest-minded Christian lady's influence in the Mission field would be increased by the exercise of medical skill? The following facts will help us to come to a decision. Mohammedan women, except very few, are "gosha," that is, they live in seclusion. Some Hindus of high social rank have followed the example of their Mohammedan conquerors; but the vast majority of Hindu females are not precluded from attending the public dispensaries and hospitals. Where the attention is kindly and courteous, such institutions are generally well attended by women and children. Even "gosha" Hindu women in emergencies do not shrink from the attendance of the English doctor. But it is otherwise with the Mohammedans. At one time, I was frequently asked to visit Mohammedan ladies in sickness. On being ushered into the verandah or room, I found my patient placed behind a "purda," or curtain. She and the

women-folk were on the inner side, and I and the men-folk on the outer side of the curtain. On asking to feel her pulse, the hand was thrust through a slit in the curtain. If the tongue had to be inspected, it was slipped through a smaller slit higher up. I might diagnose a fracture of the leg or a tumour in the neck by these means if I could. I found this way of seeing patients very unsatisfactory and determined to pay no more such visits. To meet their prejudices I allowed Mohammedan women to come in a closed cart or carriage and enter by a private entrance to the dispensary. Some few availed themselves of this privilege, but *the vast majority would rather die than be seen by an English doctor*. Here then is a field where a lady with medical knowledge may do very useful Mission work. Though it should be remembered that every arrangement which countenances the seclusion of women, only tends to perpetuate a system which ought to be stamped out as soon as possible.

When engaged in deputation work last year I found a very lively interest shown in Medical Missions whenever the subject was introduced. I am convinced that if a bold and comprehensive scheme were adopted for extending this branch of Mission work, an appeal for support would meet with a hearty and glorious response. If I were asked to point out the most magnificent trophy of the benignity of the Christian religion to be found in England, I would point to those grand hospitals to be found in the Metropolis, and to the hospitals and dispensaries in the towns and cities, where the sick poor receive the best professional treatment that is available. This is indeed treading in the footsteps of the august example of Christ Himself. It was the Church that bestowed this blessing.

Lanfranc, Archbishop of Canterbury, in 1070 A.D., built the first hospital near his Cathedral. I ask for a wider application of this Christlike exhibition of the blessings of the Gospel. I plead for the poor, sick in body and soul, throughout the heathen world; and I do so with the firm persuasion that it will have God's approval, and lead many souls to trust in the merits of their Saviour's atoning blood, to the salvation of their souls.

## NAZARETH MISSION, TINNEVELLY.

REPORT BY THE REV. ARTHUR MARGÖSCHIS FOR THE YEAR  
ENDING 30TH JUNE, 1882.—THE CHOLERA.—GROWTH OF  
THE MISSION.—EVANGELISTIC WORK.—HINDU OPPOSITION.  
EDUCATION.—MEDICAL WORK.

THE following table gives a concise view of the work in this  
Mission district during the year under review, as compared with the previous year:—

	1880-81	1881-82	Increase
1. Congregations . . . . .	46	46	0
2. Baptised persons . . . . .	4,792	4,941	149
3. Communicants . . . . .	1,075	1,264	189
4. Adults able to read . . . . .	1,105	1,130	25
5. Schools . . . . .	37	39	2
6. School children . . . . .	1,355	1,453	98
7. School fees . . . . . Rs.	1,083	1,371	288
8. Native Contributions to Church Funds } Rs.	2,842	3,644	802
9. Government Results' Grants to Schools } Rs.	2,212	4,384	2,172

*The Congregations.*—It will be gathered from the above that there is an encouraging increase in the number of the *baptised* and *communicants*. This, we believe, is the true test of real work being carried on by the native clergy and catechists of this Mission.

The lessons for catechumens are diligently taught in all the congregations. It is found advisable, as a general rule, to act according to the first rubric in the form for adult baptism; and unless adult catechumens are “sufficiently instructed in the principles of the Christian religion,” and show, after examination, that such is the case, the Holy Sacrament is denied to them. Exceptions are made in the case of people in danger of death, and others who from intellectual defect or old age are unable to prepare the necessary lessons.

Persons who do not possess sufficient zeal to take the trouble to be instructed, are not likely to prove steadfast in their



profession of Christianity, and can never be anything but lukewarm Christians. Ninety-six adults and 211 children have been baptised during the year.

In the early part of this year cholera broke out with considerable virulence; and in the immediate vicinity of Nazareth, according to the medical returns, 435 persons were attacked, and seventy-seven succumbed to the disease.

The anxiety which this outbreak caused in the minds of the Mission authorities was naturally considerable. Since the large number of accessions in the famine time, when in the Nazareth Mission alone 2,532 people in fourteen new villages put themselves under Christian instruction, there had been no epidemic disease prevalent in the district. The new adherents joined the Mission from various motives; and though a considerable number have remained more or less faithful, many others have always been halting between two opinions, and it only remained for a time of trial to arrive in order to separate finally the wheat from the tares.

We have reason to thank God that the results have not been very discouraging. The people of Komaligudy have "relapsed" for the sixth time, and the Maravars of Alvar Tirunagari for the fifth time. The relapses in other villages have been very few. The net decrease in the number of adherents is 296. With but few exceptions *none of those who have relapsed had been considered steadfast enough to allow us to admit them to Holy Baptism.* No doubt many will be willing enough to rejoin the Mission when it serves their purpose, and the Komaligudy people to this day declare they have not relapsed. They did not, however, attend any of the Church services; they refused to be instructed, and they beat their catechist. Under these circumstances, after much persuasion and kindness had been shown to them without avail, the whole congregation was removed from the register.

The presence of such nominal Christians in our Mission is always a source of weakness, and tends to bring shame and dishonour to the cause of Christ in this land. The lack of discipline in many congregations also is very hurtful to the growth of religion pure and undefiled.

In the month of March we were favoured with a visit from the Right Rev. Bishop Caldwell, who spent a week at Nazareth. All the congregations, with their schoolmasters and catechists, were interviewed, the village schools, boarding-schools, and orphanages were examined in religious knowledge, and the dispensary and the various departments of the Industrial School in connection with the Orphanage inspected.

On the Third Sunday in Lent, Bishop Caldwell held a Confirmation, when 202 males and 168 females were confirmed. On the following day the new and old cemeteries were consecrated.

The following table gives the number of communicants in the district of Nazareth for the last seven years :—

1876 . . . . .	742	
1877 . . . . .	760	Increase 18
1878 . . . . .	786	„ 26
1879 . . . . .	865	„ 79
1880 . . . . .	982	„ 117
1881 . . . . .	1,075	„ 93
1882 . . . . .	1,264	„ 189

In the station at Nazareth itself the Holy Communion is celebrated on Sundays, Thursdays, and on all holy days. The number of communicants at Nazareth on Sundays averages 120.

There are also celebrations of the Holy Communion on Sundays and Saints' days at Kadianodai, and celebrations are also held at Mukupury, Jerusalem, and Teylapuram.

The offertory is increasing, especially at Nazareth, where it has gone up from Rs. 129 in 1876, to Rs. 326 this year, or nearly treble the former amount. It is most encouraging to observe the increased reverence and devotion of the people in some of the congregations.

The contributions from native Christians, including interest received, has increased from Rs. 1,912 in 1876 to Rs. 3,644 this year. The increase tells its own tale, and needs no comment.

*Evangelistic Work.*—Alvar Tirunagari has been well worked during the year, and the reports of the work are encouraging, though no actual results in the way of accessions have taken place.

Some time ago six Vellalas and Naidus embraced Christianity and were baptised. One has now gone to his rest, and the other five are steadfast and faithful men. There are eighteen inquirers at Alvar Tirunagari, some of whom appear to be earnest seekers after God. Many of them do not attend the Mission instructions regularly, from fear of their heathen relatives and friends, but all of them know more or less of the truth, and they are accustomed to offer private prayer in their homes. Christian books are asked for eagerly, and we must hope, are read.

Nearly every day a party of three or four of these inquirers collect together at the bank of the river, and join with one another in prayer. This reminds one of the custom of the early Christians during the times of trial and persecution, who met together for prayer and praise in the catacombs and other secret places.

Jothinayagam Pillai was one of our little band at Alvar Tirunagari. For some time previous to his baptism he organised a Sunday school in connection with his heathen school. Brahmin and Vellala pupils attended the Sunday class, and Jothinayagam told them all he knew about Christianity. At that time he had no connection whatsoever with the Mission, and the Sunday school which he organised and carried on for some time was purely an idea of his own. God has called him away to Himself, but the seed sown in the hearts of his forty pupils has remained, and may some day (God grant it) bring forth fruit unto perfection. It is an interesting fact to notice that all the boys and young men who were instructed by Jothinayagam have learnt the custom of offering private prayer.

We have no proper church at Alvar Tirunagari. The services and instructions to heathens are held in the girls' schoolroom before and after school hours. The Roman Catholics have a neat stone church in the place, and there are temples to the god Alvar in every street of this town of 8,000 heathen inhabitants. We have bought two pieces of land adjacent to the school for the purpose of building a church, and this has cost us Rs. 200. With a little more expenditure we could buy another piece of land near, and then we should have a proper



site for a church. The desirability, nay, urgent necessity of building a good, substantial church at Alvar Tirunagari is constantly in our mind.

The church should be of stone, and have a tiled roof, so that it cannot be readily set on fire, for the Hindus are daring and angry at the progress of Christianity, as the following extract from a recent number of *The Hindu Reformer*, the organ of the Theosophists, affords abundant proof:—

"There is a town named Alvar Tirunagari, about twenty miles east of Tinnevely. The Christian Apostles at Nazareth, a Mission near that town, have established an Anglo-Vernacular school in that place; and of course the Hindu boys studying there are more than amply taught edifying and salvation-procuring lessons from the Holy Bible. Quite recently some of the Aryan students of that school were very near embracing Christianity, being allured into that resolution by profuse gifts of fascinatingly bound and gilt-edged books, &c., &c. Poor Aryan youths! How could they help yielding to such a great trial? Of course by a stroke of divine miracle, they became, in the twinkling of an eye, thorough masters of both Hinduism and Christianity, and fully convinced of the superior excellence of this creed over that. A day was prescribed for their baptismal ceremony. [A few blasphemous words are here omitted.—A. M.]. Timely intelligence of this affair was trumpeted into our remote ears by the Christians of Tinnevely. Ere yet their trumpet-blasts were undulated away in the air, I and three members of 'Our Aryan Forefathers Society,'—Messrs. Krishna Iyengar, Periasawmy Pillay, Shunmuga Sundram Pillay—started Aryan Missionaries for Alvar Tirunagari; and when we reached the town were received by the Hindu community with warm and fraternal welcome and sympathy. We took with us for reference's sake Mr. Payne's 'Age of Reason,' Professor Strauss' 'New Life of Jesus,' Mr. Bennet's 'Truth Seeker Tracts,' and 'Anti-Christ,' Professor Clifford's 'Supernatural Religion,' Mr. Bradlaugh's 'Free Thinker's Text Book,' Colonel Ingersoll's and Mr. Underwood's Anti-Christian pamphlets—fearful armoury and terrible artillery against the creed of Christendom. We delivered there two lectures on Hinduism and its excellence; and Christianity and its self-contradictions, absurdities, and unscientific and unphilosophical teachings. The whole town was given due notice of our lectures, and the 'Veteran soldiers of the Army of Messiah,' as the Christians of Alvar Tirunagari dubbed themselves, were also challenged to meet us. These veterans were heard to exclaim, 'It is, indeed, a strange phenomenon that non-Christian Hindus 'should thus come out as Missionaries of their religion,' as though Missionary work were the exclusive birthright of only Europeans and Christian Hindus!!! The afternoon came—and a very blessed one it was—and at 4 o'clock a very large and eager concourse of people, including Christians, assembled in the Pandal Mandapam, in front of the Sri Alvarkoil. Mr. Krishna Iyengar

addressed the meeting in Tamil. The frequent plaudits and cheers of the audience shook the Mandapam. And in the course of discourse a debate ensued between us and the Christians, the result of which was the utter discomfiture of our chivalrous combatants, and their ignominious flight from the lists amidst the hoots and jeers of the arbiters and spectators."

It is only necessary to state with reference to this extract (1) that the Bible (according to the rules of the S.P.G.) is not read in the school by non-Christians; (2) that from want of funds no prizes have been given in the school for upwards of three years; (3) that no arrangements were ever made for the baptism of any of the youths in question; (4) that the Christians at Alvar Tirunagari have not adopted the title given them of "Veteran soldiers of the Army of Messiah"; (5) that the Christians did not debate with the Theosophists, as they were not allowed by them to do so; (6) that the Christians did not run away from the Aryan Missionaries, but listened to their lecture until the close.

Tuesday in every week is specially devoted to evangelistic work throughout the whole of the Nazareth district, and the Mission agents go in small bands and explain simple truths of the Gospel. This plan has more effect than if each man went singly, and a company of three or four men singing native lyrics soon attracts a concourse of people. Strict orders are issued that the Hindu gods are not to be spoken of in such a way as needlessly to offend their devotees. Such a course defeats with certainty the very object in view. It is an English feeling, and it obtains in India too, that if any one is abused we should take his part and fight his battles. Even heathens who are well disposed towards Christianity, falter under a volley of abuse directed against the gods, which from their childhood they have been taught to respect.

The Voluntary Evangelistic Associations of men and women are still carried on. The women are instructed not to preach, but to visit heathen women in their houses, and teach them there.

At Tentirupathy and Kotûr special evangelistic efforts have been made, and God has set His seal upon the work, for at the former place two young Vellalas have been baptised, and at

Kotûr three families of Vellalas have placed themselves under Christian instruction preparatory to Holy Baptism.

At Valiady there is an old man who for eighty-three years has been a strict Hindu, and all his relatives are heathens. At length he gave way to the teaching of the catechist, and came in a bandy to the Nazareth church, where he was baptised. He had learnt all the lessons required for baptism. He was confirmed by Bishop Caldwell, and is now a communicant. He says he looks for death in a year's time, and now he is only waiting for God to call him in.

*Education.*—Two new schools have been opened during the year under review. There are now thirty-nine schools in the Nazareth district, and 1,453 children on the rolls. If the results of the recent Government examinations can be taken as a test of the condition of the schools, we are bound to say that they were never in such a prosperous condition. The amount of Results' Grants realised this year was Rs. 4,384, being an increase of Rs. 2,139 on last year. The boarding-schools for boys and girls now contain 281 children, of whom 126 are boarders. There are six different castes represented amongst the boarders. The Nazareth Middle School for boys has fifty-five on its rolls, and the Middle School for girls has twenty-three. Thirty-seven boys and seventeen girls are candidates for the Special Upper Primary Examination (teachers' certificate examination), to be held in December.

The educational fees paid by the parents of the children amount to Rs. 1,371, being an increase of Rs. 288 as compared with last year.

The Middle School at Alvar Tirunagari is being carried on, and there are thirty-five Hindu boys on the register. In order to exercise a good influence amongst the boys, Sathianatha Naidu, a convert of Alvar Tirunagari, has been transferred from Nazareth to act as assistant-master in the school. Many of the young men at Alvar Tirunagari, who are "almost persuaded," are pupils in our school, or have been pupils at some former time. Some of them would openly profess Christianity, but that they are dependent upon their relatives for support. "If



we openly join the Mission," they say, "our relatives will excommunicate us, and we shall be left without food. Is the Mission prepared to come to our assistance and help us in case our friends disown us, and put us out of their houses?" Now it is of course very necessary to exercise strict caution in cases of this nature, as some might be induced to cast in their lot with us merely in the hope of being supported by the Mission for the remainder of their natural lives, and never rise above the level of "rice Christians." But in the case of nearly all the secret inquirers at Alvar Tirunagari they are connected with families who are in easy, if not affluent circumstances, and, except of course in a spiritual way, they could gain nothing by becoming Christians, even though the Mission had funds to support them and educate them. Some of them, with the best promise of success, might be educated for Mission work amongst their own caste people—Brahmins and Vellalas. To work a scheme of this kind, funds, however, are necessary, and are not forthcoming.

It is very important that vegetarians (Saivas) who become Christians should not eat flesh, as if they do so it is a great stumbling-block to other vegetarians, who naturally conclude that all people who join Christianity must eat meat.

With the approval, therefore, of the Right Rev. Bishop Caldwell, it is proposed to take Saiva boys into the boarding-school here, and to make arrangements for their food as vegetarians.

The Hindu Girls' School at Alvar Tirunagari is going on fairly well, and there are forty children on the register. The school-mistress also visits heathen women in the town, and teaches them to read.

*Orphanages.*—The Industrial School in connection with the Orphanages is prospering. Eleven boys are engaged in carpentry, eleven in tailoring, and nine in weaving. Thirteen girls are learning to make lace. At the recent Exhibition of Needle-work held in Madras of the National Indian Association, one prize and two certificates were awarded to the Orphanages for white lace and a collection of native garments. Mrs. Grant Duff has purchased some of the lace.

A commodious building has been recently erected for the carpenters, whose progress is all that could be desired.

Five girls have been married to respectable men, two of whom are schoolmasters. There are children of fourteen different castes in the Orphanage.

The following is an extract from the Proceedings of the Director of Public Instruction in reviewing the report of the industrial work by the Inspector of Schools:—“The institution, which much deserves encouragement, appears to be making satisfactory progress.”

The Tinnevely Local Fund Boards “in consideration of the invaluable aid given to the destitute, and the admirable nature of the Institution,” have promised an annual grant in aid of Orphanages. No report of the Orphanages would be complete without mention of our respected Collector and District Magistrate, J. B. Pennington, Esq., C.S. From the commencement of the undertaking until now, he has been a steadfast and warm friend of the orphans, and every year he sends handsome donations.

*Dispensary and Hospital.*—The following comparative table gives the number of *new* cases under treatment for the past five years:—

Year.	In-patients.	Out-patients.	Total.
1877-78 . .	232 . .	5,964 . .	6,196
1878-79 . .	183 . .	6,137 . .	6,320
1879-80 . .	243 . .	6,465 . .	6,708
1880-81 . .	209 . .	8,101 . .	8,310
1881-82 . .	220 . .	9,205 . .	9,425

The average daily attendance for the past year has been 101.1.

The funds of the Dispensary are always very low, and indeed the Institution is generally in debt, so that the great increase in the number of patients during the last two years has troubled us considerably. From the 1st of June it was resolved to charge the nominal fee of one anna to each patient for a course of medicine, this fee to suffice until a cure is effected and the patient voluntarily withdraws from treatment.

A convenient house has been built for the hospital assistant at a cost of Rs. 200, most of which was contributed by former patients—many of them Hindus.

The Dispensary has been visited during the year by Bishop Caldwell, the Collector, Zillah Surgeon, Rev. A. C. Taylor, and Father O'Neill.

The following are some extracts from the visitors' book :—

“Visited the Hospital houses and the Dispensary, &c., with the Rev. A. Margöschis, and was much interested at watching the patients as they came up for treatment and advice. I find that about one-third of the 9,400 cases treated in 1881 were non-Christians, and I feel that such care for their bodies must in some measure render possible a turning of the soul and mind to Christian influences. All was neatly kept and in order, and very clean. A small dead-house would be a useful addition to an otherwise almost complete, and certainly most useful institution. I trust that Mr. Margöschis may have strength and health to carry on this blessed work.

(Signed) “A. C. TAYLOR, B.A., Oxon,  
“*Joint Chaplain at Vepery.*”

“Visited the Dispensary and Hospital rooms. Found everything neat and clean, and in excellent order. The attendance lists prove how highly the advantages of the Dispensary are appreciated by the people around.

(Signed) “R. CALDWELL, *Bishop.*”

Year by year, we are thankful to say, native Christians are beginning to look upon Christianity less and less as an exotic introduced from the West. As soon as they fully realise that their religion is a part and parcel of themselves, that it is a Divine religion founded upon the apostles and the prophets, of which Christ Himself is the chief corner-stone, then, and not until then, will they contribute freely and ungrudgingly of their substance *ad maiorem Dei gloriam*.

To this end let us work, and for this let us pray.





## THE BISHOP OF ALGOMA'S VISIT TO LAKE NEEPIGON.



WHEN Bishop Sullivan accepted the See of Algoma we received unanimous testimony from Canada to his being one who would rise to the great necessities of the episcopal office in that diocese, and throw himself heartily into the work both among Indians and white settlers scattered throughout its vast area.

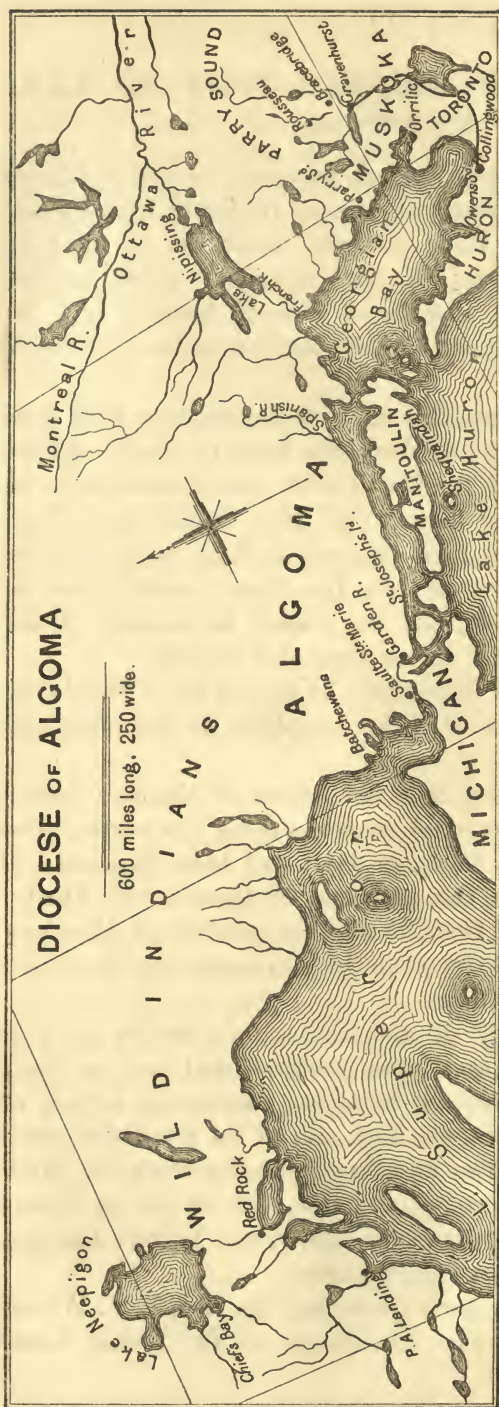
Our readers will remember that his consecration took place at Montreal on St. Peter's Day, the 29th of June. Almost immediately he started for his diocese, and entered upon his work, heartily throwing himself into that among the Indians. His first meeting with them appears to have taken place at Shingwauk on the 28th of July, less than a month from the date of his consecration, and we printed an account of that interview, or "pow-wow," in our December number.

In the beginning of September he started for a visit to the distant Mission station at Lake Neepigon, in the north-west part of his diocese.

It will be remembered that the diocese of Algoma (which is 800 miles long by 250 wide) stretches along the north shores of Lake Huron (with Georgian Bay) and Lake Superior. It therefore lies between the provinces of Ontario and Quebec (the older provinces of Canada) and the province of Manitoba, which is now brought prominently into notice by its sudden development and settlement.

Of the fifteen clergy of the diocese, six are at work in Muskoka, which impinges upon Ontario, and one at Parry Sound, close by. Three are in Grand Manitoulin Island, on the opposite side of Georgian Bay, and of the remainder one is at Garden River, and two at the neighbouring Sault Ste. Marie (the Bishop's head-quarters), and one each at the far distant Negwenenang, on Lake Neepigon, and Prince Arthur's Landing, on the west of the great Lake Superior.

The Bishop with his party (including the Rev. E. F. Wilson, of Sault Ste. Marie, who has charge of the Indian homes



there, and visits the Indians north of Lake Superior, to act (as guide), left Sault Ste. Marie on September 4th by steamer, and at 11 P.M. on the following day reached Neepigon Bay, and another hour brought them to the mouth of the river Neepigon. The serious business of the journey began from this point, the party having to ascend the whole length of the river Neepigon, from its mouth to the lake of the name.

By 10 A.M. on Thursday, September 7th, some Indians having been secured to paddle their two canoes, they started up the river, meeting at the very outset a long and difficult rapid, which necessitated the lightening of the canoes, by the landing of two or three of the party, who walked to a point at the foot of Lake Helen, where all met again.

“The lake was crossed in about an hour, and then began a speedy up-stream paddle, the current at some sharp angles running so rapidly as to need all the available muscle in the party, both episcopal, clerical, and lay, to be brought into play. About 4 P.M. a canoe was seen at some distance coming toward us. This turned out to be the Rev. Mr. Renison, the Missionary at Negwenenang, our destination, for whose arrival we had been watching impatiently. He was accompanied by two Indians, both formerly Shingwauk boys. Joyful greetings were soon exchanged, and the ascent of the river was continued, the party now numbering ten.

“By 5 P.M. we reached Camp Alexander, at the foot of a rushing rapid, at which the canoes were unloaded, landed, and carried up the bluff, while a solemn council was held as to our further movements, some being in favour of halting where we were, content with the labour of the day, while others strongly advocated our pushing on one stage further, which meant the carrying of the canoes and all the baggage over a portage between two and three miles long.

“The party of progress, however, carried the day, and so sacks of flour, pork, blankets, &c., were distributed, tied up and flung over the shoulders, the whole weight in each case supported by a broad leather band passing across the forehead, and, thus laden, the party reached their destination for the night, at the head of the portage, some making a double trip backwards and forwards.

“Here we had a good opportunity of observing the wonderful strength possessed by some of the Indians. In this respect Mr. Renison's two companions excelled (though he himself was not far behind them), for each would sling over his shoulder his load of 150 or 200 lbs., and trudge off on his two miles tramp over a very rough and stony track, only to take barely time enough to get breath, and return again for another load, and all this in their case without fee or reward, but just because the Bishop's arrival was a great event in their lives, and in no other way could they show their respect for him, or their love and gratitude for Him whose gospel had brought them out of their pagan darkness.



"The transport of the canoes was a triumph of physical endurance. One of the three, about 170 lbs. in weight, those two boys started off to bring over, long after nightfall; and within an hour afterwards they returned to the camp, carrying it on their shoulders, without accident, in the dark, over a path so thickly strewn with rocks, that it was no easy matter for the ordinary pedestrian to travel it, unencumbered, in broad daylight, without frequent stumbling.

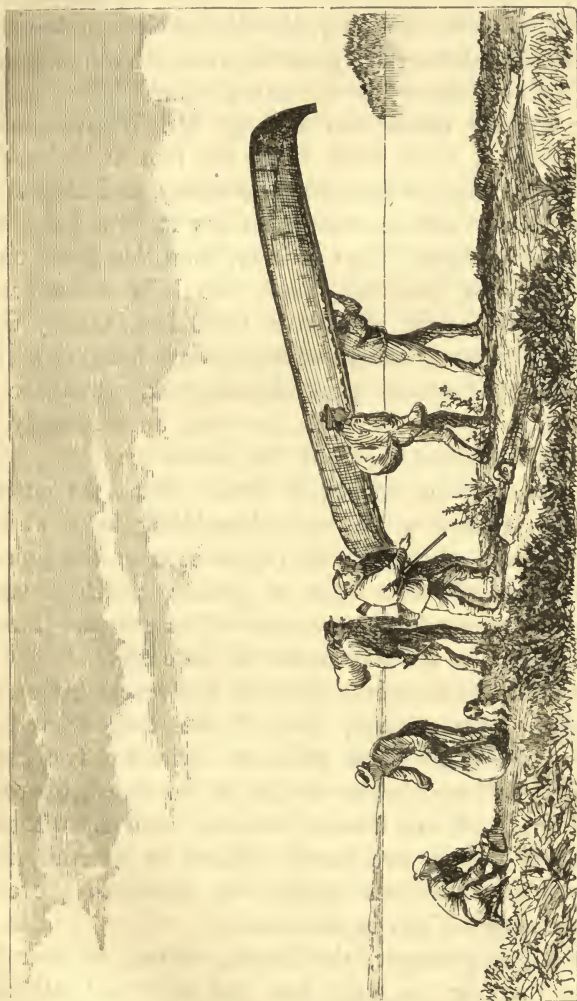
"Before long the camp-fire blazed out, giving a weird and fantastic effect to the surrounding hills; supper was prepared and partaken of, blankets distributed, and everything made ready for the night.

"Then all gathered into the Bishop's tent for evening prayers, the Indian boys jumping with greatest alacrity from their beds in the open air, where they had flung themselves, exhausted with the fatigue of the day, and before long a profound silence reigned, broken only by a melodious snore from one of the tired sleepers, or by the sweeter music of the neighbouring rapid.

"Friday, September 8th.—At daybreak Mr. Renison and the Bishop started off to catch some trout (the others remaining at their posts to make the necessary preparations for breakfast), but returned before long with only half-a-dozen evidences of their piscatorial skill, driven back by a thunderstorm. After breakfast, which was spread, for the first time, under canvas, all assembled again for morning prayers. Several Indian hymns were sung, 'Jesus, Lover of my Soul,' 'There's a land that is fairer than day,' &c., and one of the party will not soon forget the effect produced on him, as he heard and joined in those 'songs of Zion,' sung in a strange tongue, and in a strange, far-off land, as his thoughts instinctively went back to his own beloved flock, in a distant city, the flock no longer of his personal, pastoral care, but still, and for ever, of his deep unchanging affection.

"As the rain was still descending in torrents, which wholly forbade for the present all further progress, we settled ourselves down as comfortably as possible to our various occupations, one sketching, another studying Indian, another writing up his

diary, the three occupants of the episcopal tent seated on the ground, their feet covered with a rug, and converging to a common centre.



A CANOE PORTAGE.

“Towards noon, however, there was a lull in the storm, and one head and another peeped out to investigate ‘probabilities.’

“Here, however, a new question arose. Having lost a whole

forenoon, could it be possible for so large a party, so heavily laden with 'impediments,' to reach the Neepigon Mission before Sunday?

"The general opinion declared the thing impossible, and so we resolved to divide the party, the clerical element to push on, with as few incumbrances as possible, while the others remained to follow at their leisure, as they saw proper.

"After a hasty lunch, the Bishop, Mr. Wilson, and Mr. Renison, made a fresh start from the foot of Lake Jessie, taking only the supplies absolutely necessary, and after crossing the rapid narrow current which divides it from Lake Maria, reached the river again. The scenery, from this point onward, assumed a wilder, grander aspect, the hills on either side towering to the height of 800 or 1,000 feet, thickly wooded from base to summit, except where the overhanging cliffs present a surface of naked perpendicular rock, while the deep rushing torrent rushes between, hurrying unconsciously to its final destruction in the bosom of the distant sea.

"Our next portage was Split Rock. Here the effect was grand in the extreme, as we stopped paddling for a while and watched the rush of the double rapids seen at this point, and formed by this gigantic mass of granite, which seemed as though some tremendous convulsion of nature had thrown it up from beneath, in the very centre of the current.

"Shortly afterwards Island portage was reached, then a few miles higher Pine portage, one of the longest and most fatiguing on the whole route, which we divided in two, camping for the night half-way, in the depths of the forest, where water could be obtained only from a distance, and not without the precaution of one or two scouts, placed at intervals, for the purpose of an occasional 'halloo' by which to prevent the messenger losing his way in the woods.

"After a hasty supper, the singing of two or three Indian hymns, and prayer, we crept into the little tent, all too contracted for three occupants, and passed the night as comfortably as could be expected, with a scarcity of blankets above us, and beneath, a couch in which, to one of the party at least, it seemed as though flints had taken the place of feathers.



"Sleepless nights, however, will wear away somehow or other, and so, by daybreak, we rose unrefreshed, and shouldering our respective burdens, completed the portage; and after a hurried breakfast, to which the Bishop contributed a live trout caught in a pool close by, embarked again on the last stage of our journey, hoping to accomplish the remaining twenty-five miles by nightfall, and so redeem the promise given to the Indians, that the Bishop would certainly be with them on Sunday.

"Fortunately for our plans, the weather was all that could be desired, so our progress was rapid, enabling us, after one or two short portages, and five or six miles paddling, to reach Flat Rock by 2 P.M., and there obtain our first view of the long-looked-for Lake Neepigon, which stretched far away to the north, a magnificent expanse of water, ninety miles long by sixty broad, and dotted with innumerable islands, densely wooded to the water's edge.

"The wind, however, being too high to permit of our venturing out, a halt was called, during which bread and cheese were served out, the canoes gummed afresh, a few winks of sleep snatched, and one of the party enjoyed the most refreshing bath he had had, he said, since his last visit to the broad domain of the sea king.

"About 3.30 P.M. we started once more on the final pull of fifteen miles, and after a pleasant run, broken by only one short portage, reached McIntyre Bay, almost within sight of our destination. Knowing that the Indians would be anxiously looking out for the first token of our approach, Mr. Wilson, as we neared the Mission, fired his revolver several times. Scarcely had its echoes died out among the surrounding hills and islands, when from the mainland first one little jet of flame flashed, then another and another, as the Indians, armed with all the available guns in the little village, sent back their quick response.

"Then the beacon fire was lighted, and as it blazed out, gave us a warm and ruddy welcome. By this time the shore was reached, and travellers and baggage landed at the foot of a rising ground, on which we could dimly discern the figures of

the inhabitants—men, women, and children—all running to and fro in great excitement.

“Just as we reached the highest point, another *feu de joie* was given, the men running back about a hundred yards to make ready for another fusilade. The scene at this moment was striking in the extreme, and a study worthy the skill of a painter. In the pathway leading up to the little log church stood an arch of welcome, decorated with large bunches of Indian grass and everlastings, arranged at regular intervals, while at the top, stretched all across, ran a scroll, inscribed with the following sentence, in white letters on a dark background:—

“‘NE MINWANDAUMIN KECHEMAKUHDABEKOONUHIA  
TAGWISSHING OMAH NEGWENENANG OWHOONJE JESUS.’

*i.e.* ‘We are joyful that the big black-coat has arrived here in Negwenenang for the sake of Jesus.’

“On either side of the arch, the villagers had placed themselves in groups, the men with folded arms, leaning on their guns; the squaws seated on the ground, with their little papooses clasped in their arms, or strapped on their backs, wrapped in warm Hudson Bay blankets; the older children peeping out timidly from behind their seniors, as though doubtful of the intentions of the pale-faced strangers, while, a little in the background, stood the brave wife of the Missionary, waiting, with her little group of five children, to receive the visitors and give them a hearty welcome.

“All this, seen as we saw it in the fading light of that Saturday evening, with the alternating lights and shadows thrown on their swarthy faces, was a scene not soon to be forgotten.

“After the customary introductions and hand-shaking, the Bishop thanked them for their very kind welcome, telling them how Christ once said to the first apostles, ‘He that receiveth you receiveth Me,’ and that He therefore accepted this welcome, given to His servant and messenger, as if it had been given to Himself, because it was given for His sake. The Church had sent him to carry on the work which had been begun by good

Bishop Fauquier, whom God had taken home to Himself, and he also wished to be a friend to the Indians. He also thanked them for their beautiful decorations, and would ask Mr. Wilson to take a picture of them, that he might show his friends how kindly the Indians of Neepigon had received him.

"The resident Missionary then made for himself and little flock a very appropriate speech of welcome, after which we



SQUAW AND PAPOOSE.

bid the red men 'boozhoo' for the night, and withdrew to the Mission House close by, where we were most hospitably entertained during our stay.

"Sunday (September 10th) brought with it its own spiritual welcome. The service was of course in Ojibeway, as was also the baptism of four children—two of them were tiny papooses,



laid in the Bishop's arms, snugly swathed in their wooden cradles. The sermon was on the subject of the Cross, and the sacrifices demanded by Christ's service, a theme naturally suggested by the Sacrament just administered, and also a hint given to the Bishop that one of the Indians present was still a pagan, unwilling to become a Christian, because, if he did one of his two wives must be surrendered. May we not hope that ere long this poor pagan may become, in God's strength, brave enough to take up the cross demanded of him?

"At the evening service the Bishop gave a simple exposition of the connection between Baptism, Confirmation, and the Lord's Supper, as three successive steps illustrating continuity and gradual growth of the Christian life, sustained, as it is, by partaking of Christ Himself, 'the true bread which came down from heaven.' Eight persons were then presented for the reception of the apostolic rite of the laying on of hands, among them two squaws, with their papooses in their arms, and a poor sick man, who lay on his bed, propped up by pillows, with just such a look of wistful longing on his wasted face, as must have been seen in that of the poor paralytic, who lay by the pool of Bethesda, vainly expecting a blessing, till Jesus came, and made him whole. The other five were young persons who had given the Missionary such unmistakable proofs of a desire to be Christians indeed as abundantly warranted him in presenting them.

"Monday, the 11th, brought with it a very welcome and much-needed rest from our fatigues, which was not any the less enjoyable for the fact that the Indians had been quietly planning among themselves projects for our entertainment—chief among which was a series of dances, previously rehearsed, which occupied the whole afternoon, and in which men, women, and children all took part.

"Some have questioned the wisdom of encouraging such exhibitions on the part of our Christianised Indians, alleging that they carry them back, for the time being, to their old pagan usages and associations, from which we ought rather to do all in our power to separate them.

"One of them whispered to the Bishop, anticipating possibly

some such objection in the episcopal mind—‘Nothing wicked in these dances, not like pagan dances,’ the difference consisting, as was afterwards explained, in the fact that pagan dances are accompanied by indecencies and immoralities from which these are wholly free.

“Tuesday, the 12th, was devoted largely to the inevitable ‘pow-wow,’ at which Church affairs received a free and full discussion. Every man, woman, and child in the community was present in the little church, to hear anything the Bishop might have to say as to their prospects.

“The meeting opened with Bishop Heber’s well-known Missionary hymn and some collects, in Indian, after which, at the Bishop’s request, and for his information, Mr. Wilson gave a succinct and interesting narrative of the remarkable circumstances which led to the foundation of the Mission, originating as it did in the strange news of the old chief who had waited thirty years for a Missionary of the Church of England, and who, when dying, left his people this solemn charge—‘Wait; he will surely come.’ Then the providential meeting of Bishop Fauquier with Oshkahpekeda, one of the very tribe, just when he was about to set out on a long, laborious journey to look for them; then the removal of Oshkahpekeda’s son Frederick, called so after the Bishop, to the Shingwauk Home, and his death there—a death, however, which brought new life to the whole Indian cause (just as the blood of the martyrs proved the seed of the Church) by the new interest it awakened among the Christian public in England.

“Mr. Renison then took up the narrative at the point to which Mr. Wilson’s address had brought it, and showed what progress had been made since his own appointment, August 18th, 1881, adducing the fact that many, alike of the adults and children, had learned to read and write, and also that they had built suitable log-houses, each with its little garden attached, well fenced in, and supplied with potatoes, corn, and other vegetables (all this was abundantly confirmed by a visit paid afterwards by the Bishop to the houses of all the resident Indians, in most of which were to be seen signs and tokens of an advancing civilisation). Mr. Renison also

bore very strong testimony to the good conduct of the Indians, and their kindness to himself personally, in bringing him fish, cariboo, &c., out of their own scanty store.

“The Bishop then followed, expressing the pleasure he had received from all he had already seen and heard, and the hope that great as was the progress already made, it would be much greater by the time he expected, if God should spare him, to pay them another visit. He then went on to speak of some practical improvements that were needed, such as greater cleanliness and neatness in their homes and persons—for God was the author and lover of order; more care and faithfulness in bringing up their children, more of dependence on their own labour in tilling the ground, and better habits of industry; telling them that he saw no signs of bead or bark work among them, and creating great interest by promising that he would soon send them some material. Then, pointing to higher duties, the Bishop spoke of their religious life, and the necessity of growth in it, and that the secret of all growth there was being fed all the time with Christ, ‘the bread of life.’ Mr. Renison could not administer the Sacrament of the Holy Communion just yet, as he had not yet advanced high enough in the ministry, and therefore he had decided to take him away for a little while, that he might find time to read the necessary books; and then, after he had been ordained priest, return to them again. Meantime, for the winter, a catechist would be sent to them who would care for them and their children.

“Short addresses were also given by Oshkahpekeda, Abe-seeken, Michael, and other Indians, expressive of their gratitude for the Bishop’s visit, and of their attachment to Mr. and Mrs. Renison, who had always been very good and kind to them since they came amongst them. By this time the evening was far advanced, and the meeting was brought to a close with some collects and the benediction.

“Wednesday, the 13th, opened with an event of great interest to the little community. This was the marriage of Joseph Esquimau (who had given up his work as a catechist for a time) to Annie Oshkahpekeda, which was celebrated by the Bishop in the little church.



“Immediately afterward several of the adults and young people came forward and read in the New Testament, showing varying degrees of progress, also repeating verses previously committed to memory; and it was peculiarly touching to hear ‘the words of eternal life’ recited in Indian and broken English by these poor ignorant souls, and to be assured by the Missionary that what they said with their lips he believed they felt in their hearts, and tried to practise in their daily life.

“By this time, however, the hour for our departure had come, and so we wended our way to the little dock, accompanied by all the members of the little settlement, and set out on our return journey to Red Rock, after hearty hand-shakings, and amid a general chorus of ‘megwach, megwach,’ *i.e.* ‘thank you, thank you.’

“We cannot, however, turn our backs on the Neepigon Mission without a few words as to the general character of the work carried on there. Much that is true of it is doubtless applicable to similar efforts elsewhere to Christianise the native tribes of the Dominion, such as the difficulties arising from their migrating habits, their inborn suspiciousness, and their extreme sensitiveness to rebuke, leading them sometimes, as it does, to abandon the Mission for weeks together till the keenness of the alleged affront has worn off a little.

“In the case of the Neepigon Mission, however, there are special obstacles which can be properly estimated only by those who have actually visited Chief’s Bay, and had the advantage of personal observation and experience. First its remoteness from the ordinary haunts of men. Red Rock, the nearest point of approach, and the *ultima thule* of civilisation in this direction, is sixty miles away, accessible in summer only at the cost of all the portaging already described, and in winter by snow-shoes and dog-sledges. In all this the Missionary takes his share equally with the Indians, exposing himself without stint to the severest inclemency of the weather, and carrying loads of pork, flour, &c., as the writer can testify, under which most other men would soon succumb. But his whole heart is in his work, and the love of souls makes his labour light. And in this respect he is nobly seconded by his

wife, whose isolation from the outer world may be estimated from the fact that *she had not seen a white face for thirteen months previous to our recent visit!* Think of this, ye professing Christian women, who count it a great hardship to be asked to spend one hour a week making garments for the poor, or teaching a class in the Sunday school! All honour to the spirit of heroic self-sacrifice which can confront such a life, and that without one word of murmur or complaint, for the sake of Christ, counting itself only too well recompensed if it can be instrumental in reclaiming a few pagans from their ignorance and superstition, and bring them in faith and obedience to the feet of the Master.

“Over and above their isolation, the Neepigon Indians are very poor. They and their dogs, of which they need to keep a good many, subsist entirely on fish, each day bringing its own supply, be it much or little, from nets set in the bay. Bread is a luxury entirely unknown, except when the Missionary furnishes it from his own scanty store. Their drink consists of the water in which the fish is boiled. ‘The cup that cheers but not inebriates,’ is quaffed only on special festivals. In winter they fish through holes cut in the ice, with both line and net. They also hunt the bear, cariboo, beaver, lynx, porcupine, and rabbit, and dispose of their skins for what they will bring, realising only enough to buy their nets, powder and shot, &c. During the summer they earn somewhat more, as the Neepigon River is a favourite resort for tourists, especially from the States, in search of health or trout fishing, both of which can be found here in abundance, and the Indians are needed, and hired for portaging, &c.

“Yet another formidable obstacle to the rapid growth of the Mission is the extent of the territory it covers. Mr. Renison is Missionary not only to Negwenenang, but to all the Indians scattered round the lake, and said to number 400, including a Roman Catholic settlement at Neepigon Post. As one example among many difficulties attending a charge such as this, lying in the midst of the interminable forests that encircle this ‘endless sea,’ as the word ‘Neepigon’ means, it may be stated that Mr. Renison tramped forty miles last winter, on snow-

shoes, in search of a single family of which he had heard ; only to find, after all his fatigue, that they had 'folded their tents like the Arab, and silently stolen away,' the only token of their presence being the bare poles of the deserted wigwam, and the charred and still smouldering embers of their camp-fire. Now with features such as these inevitably incident to every attempt to Christianise the pagan Indians of Lake Superior, it will be self-evident that the work is one of peculiar difficulty, in which the sowing and reaping time must necessarily be separated by a long interval, and the 'husbandman' who 'waiteth for the precious fruit of the earth,' must have 'long patience for it.'

"Why not abandon it? some one will say. If results are so scanty among the aboriginal tribes, why not take this vast outlay of money and energy, and divert it into other and more promising channels, where the effects produced would be more commensurate with the agencies employed? Such is the question frequently asked by the soft, self-indulgent, faithless Christianity of the day.

"We can only answer it with another question.

"Why not at once fling to the winds the duty and obedience to the Master's parting injunction, 'Go ye into *all the world*, and preach the Gospel to *every creature*.' Why apply to the Missionary work of the Church a standard which, if applied to the Saviour's own personal ministry, would stamp even on it the sentence of failure? Why advocate in the nineteenth century a principle which, had the first preachers of the Gospel acted on it, would have left these very objectors themselves wrapped in heathen darkness? Away with these unworthy and unchristian cavils—they are from beneath, not from above. The Indian's soul is just as precious in God's sight as that of the white man, for the price of its redemption was the same, even that precious blood that was shed to 'take away the sins of the world,' without regard to diversities of age or sex, of clime, or caste, or colour."

The Bishop left on the Thursday, reaching Prince Arthur's Landing, where the Rev. J. K. McMorine is stationed, in time for Sunday, the 17th, and Sault Ste. Marie by that day week.



## RUPERTSLAND.

A LETTER FROM THE BISHOP. — VALUE OF HELP GIVEN QUICKLY.—A CITY FOUR MONTHS OLD.



HOW can we most strongly emphasise the tremendous need of the Church in Manitoba?

Surely it is scarcely necessary to add much by way of preface or comment to what the Bishop says below.

The result of the Society's being able to give apparently trifling help a few months ago, shows, perhaps, as strikingly as anything can, the value of help given without delay.

As our readers are doubtless aware, the Society only makes its grants once a year. It happened, however, that a sum of £200 which had been voted, lapsed; and it was therefore possible to give it to the diocese of Rupertsland; this was done, and what is the result of this grant? A clergyman is placed at Regina, where otherwise there would not have been one. What Regina is, what it was, and what it is evidently going to be, we had better let the Bishop tell in his own words:—

“Last year a new province called Assiniboia was defined by an Act of Parliament to be formed West of Manitoba and 200 miles in breadth. It is mostly in this diocese. There is an Indian Mission, but no clergyman for settlers.

“The Canadian Pacific Railway is now nearly across the province, and a town, Regina, has been commenced, to which the *seat of Government* of the North-West Territories has been removed from Battleford.

“Four months ago there was no one there.

“Now Regina has 1,100 people.

“On hearing from you, we offered the appointment to the Rev. Alfred Osborne, a clergyman of large experience and highly spoken of, who has had charge (under an invalid rector now restored to health) of the chief church in Charlotte-town, Prince Edward's Island. We heard that he wished such an appointment in the new West. He accepted and is now placed in charge.

“Till his arrival services were kept up by the staff of St. John’s Cathedral. Fancy my leaving Winnipeg on Saturday morning at half-past eight, travelling with all the luxury of a Pullman’s car 350 miles west to Regina, sleeping comfortably at night with every convenience, and then holding two well-attended services on Sunday, and returning in a similar way to Winnipeg shortly after six p.m. on Monday.

“The Church-people of Regina are enthusiastic, and have promised \$700 towards the salary of Mr. Osborne. We add \$600 inclusive of your £100, or say \$482.”

Well may the Bishop say of this small grant of £100 for two years, that “it has been of inestimable benefit to the interests of the Church.”

But while Regina is thus not left wholly unprovided for, the problem at once arises as to the way the Church is to meet her responsibilities in the wonderful province Assiniboia, of which Regina is the capital.

“How,” asks the Bishop, “is this new province to be supplied besides the ever-increasing wants of Manitoba? Villages and settlements are rising up along the line of the railway.

“There are several places of importance already where we have no resident clergyman, irrespective of the hundreds on hundreds of townships which have only a thin scattered population.

“We have occupied two or three Missions of that latter class. There is no early promise of their being self-supporting. Shall we withdraw from Beaconsfield, Temple Mount, Pembina Crossing, and place the grants at Gladstone, Rat Portage, Moose Jaw, Q’Appelle, or Broadnew?

“This would mean the occupation of the small towns—the surrender of the whole agricultural population to the other bodies.

“There is no doubt that the proposed province of Assiniboia (it has not yet been proclaimed a province by the Crown) should be without delay a new Bishopric.

“But how hard it has been to raise an endowment for the Bishop of Saskatchewan on which the Bishop can comfortably live! In my own work I am upheld by the loving sympathy and

affection of the whole Church, clergy and laity, and by the kind feeling of the whole community."

Referring to Dean Grisdale's efforts to raise money in England for the Church College in the University of Winnipeg, the Bishop says:—

"Our freedom for the great Mission work of the Church before us depends much on his success.

"Struggling for our necessary institutions will maim all our efforts.

"When so much is at stake cannot two or three Churchmen or Churchwomen of wealth give us among them £10,000?"



### Review.

*The Official Year-Book of the Church of England.* (London : S.P.C.K.)



WE are very glad to be able to announce the publication of this work, the appearance of which has been so much looked forward to.

An Official Record of the Work of the Church had long been a desideratum, the need of which had been felt alike by those interested or engaged in any of the manifold forms of activity which the present age has seen developed, and by all who desire to be more fully and accurately informed as to what the Church actually is doing.

Probably the chief difficulty hitherto has been to provide sufficient authority for such a publication as to warrant its bearing the title of "official"; there being, of course, no central body upon whom rested the responsibility of issuing such a Report on behalf of the Church.

This difficulty is fully met now. The book before us has all the authority and official character which could conceivably be obtained. It is issued under the sanction of the Archbishops of Canterbury, York, Armagh and Dublin, and of the Bishops of the English, Irish, and Scottish Churches. It has also the



sanction of the Lower House of the Convocation for the Province of Canterbury, given unanimously in February of last year, while a pledge has been given that the subject of an official recognition of the book shall receive the consideration of the Upper House of Canterbury, and of the Convocation of York. Its actual publication under the direction of a Representative Committee by the Tract Committee of the S.P.C.K., is a further pledge as to its deserving recognition throughout the Church.

The book itself, we venture to say, will fully satisfy the expectations that have been formed about it; in fact they must have been extravagant if the bulky volume of over 700 pages does not appear sufficiently exhaustive for its purpose.

Our survey of it has naturally been directed chiefly to those parts which describe, or have relation to, work abroad, and more particularly to the Society's operations.

For this purpose we have to refer to several distinct parts of the book, which we may say, in passing, has an admirably perspicuous system of division.

The book is divided into three parts, of which the first forms the bulk of the volume, and consists of twelve chapters. With two of these we have particularly to do—the fourth and the fifth.

The fourth is headed "The Foreign Mission Work of the Church," and we venture to say that it would be difficult to find a better brief conspectus of the Church's Foreign Missions than is given in the seventy-nine pages of this chapter. The first twelve pages give a succinct account of our own Society, its origin, history, and recent action, while several of the articles which follow are not unconnected with its work—such as those on the Cambridge Mission to Delhi, the Maritzburg Mission, and the Melanesian Mission. We are equally interested in the next section of this chapter, which treats of the Missionary colleges at home, and gives an admirable account of the most useful "Missionary Studentship Associations." The collection of information on these points cannot fail to be very helpful.

Perhaps, however, the part of the book which, from our

point of view, is the most striking, is that which follows as the third and concluding section of this chapter, and is headed "Official Reports of the Colonial Bishops." These Reports are on an uniform plan, with detailed information under the leading heads of "General Description," "Church Work," "Education," "Finance," and "Pressing Needs."

Our only regret is that the tale of dioceses is not absolutely complete, some of the Reports not having been sent to the editor in time. However, those which we have here will give English Churchmen a definite knowledge as to the colonial dioceses, which it is much to be desired they should possess. We fear that the ideas of too many people on the work of the Church abroad simply centre round some story of an heroic life, some painful controversy, some striking event, some romantic incident, or a tragic death, and that a conception of what the Church actually has done or is doing is not obtained, and hardly aimed at. Yet much injustice is thus done to the enormous work abroad which the Church has been privileged to do. There is little intelligent interest in it, and lack of thanksgiving for the marvellous blessing which has attended it, with necessarily scant prayers for its further advance.

Chapter V. is on the Increase of the Episcopate, the second section of which gives a full account of the growth of the Colonial Episcopate, and the work of the Colonial Bishops Fund, to which so much of that growth is mainly due.

In a later chapter we are glad to find a synoptical view of the Church of the United States, the first-fruits of the Society's labours.

In the concluding parts of the volume (Part II., Statistical Records, and Part III., Officers and Societies of the Church) the work of the Society again is referred to in the due places.

In conclusion, we would only express our admiration of the indefatigable care which the Hon. Secretary and Editor, the Rev. Frederick Burnside, has bestowed on this work, which has been with him a labour of love. It appears to be a pattern of accuracy and clearness—qualities of the first importance in a work of this kind, but at the same time most difficult of attainment, especially in a first edition.

## Notes of the Month.



It is announced that the Bishopric of Tasmania has been accepted by the Rev. Daniel Fox Sandford, LL.D., Canon of Edinburgh Cathedral, and Incumbent of St. John's, Edinburgh.

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WE understand that the Rev. Ernest Graham Ingham, Vicar of St. Matthew's, Leeds, has accepted the Bishopric of Sierra Leone.

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IT is never possible for the Treasurers of the Society to present a statement of the accounts for some little while after they have been closed for the year. The multiplicity of the details from the numerous parishes and associations require a long and laborious arrangement before they are fully in shape for publication.

It is, however, comparatively easy for them to state within certain limits the sum which has been received for the General Fund during the year.

Our readers, we are sure, will hear with great thankfulness that the amount of Subscriptions, Donations, and Collections for the General Fund during the year 1882 was certainly *not less* than £78,780; that is to say £3,660 more than the amount of the year 1881, which in its turn was £4,092 in excess of its predecessor. That is to say the increase in the two years is £7,752, the amount for 1882 being eleven per cent. above that of 1880.

It is the highest amount which has ever been reached, the year nearest to it in amount, being 1875, when £77,005 was received.

In expressing our thankfulness for this growth of the Society's pecuniary powers of usefulness, we are constrained at the same time to reiterate the urgent need there is for a far larger increase. The claims upon the Society for help from abroad are pressing in their character, and practically unlimited in their



range, and even to meet those which it has virtually undertaken, an increase of some £20,000 a year is required, while in all cases the dangers of delay are only too obvious.

**D**URING the year 1882 the applications of thirty-five candidates for Missionary work abroad have been considered by the Board of Examiners, of whom twenty-six have been recommended to the Society. These numbers, of course, only include those offers of service which have come definitely before the Board of Examiners. The number of inquirers on the subject of Missionary work abroad is very large.

The twenty-six recommended to the Society include eight clergymen, all graduates (five of Oxford, and three of Cambridge), while of the remainder—the lay candidates for Holy Orders—two were graduates of Cambridge, one of Oxford, and one of Dublin, thirteen were students of St. Augustine's College, Canterbury, and one of St. Paul's Mission House, Burgh-le-Marsh.

Circumstances prevented two of these gentlemen from going to India, and the total number of Missionaries going from England is therefore twenty-four; this number being, of course, exclusive of the various Missionaries who left England during the year on the conclusion of furlough.

**C**LASSED according to their several destinations, we find that five were recommended for work in India and Burmah, eight for South Africa, one for Madagascar, five for Australia, and five for British North America.

In order to arrive at the actual number added to the list of the clergy engaged in the Society's work abroad, we must, on the one hand, deduct from these numbers seven who, though brought by request before the Board of Examiners, are not actually to be employed on the Society's Missions, and, on the other hand, add nine clergy who have been placed on the Society's list, on the recommendation of their respective Bishops and of the Standing Committee, in the dioceses of Algoma, Nassau, Antigua, Newfoundland, and Calcutta.

AT a Drawing-Room Meeting held at Kensington Palace in the house of the Rev. W. C. Bromehead, the Chaplain, in aid of the fund now being raised by the Society for planting the Church in Manitoba and North-West Canada, some ten pounds were contributed. Perhaps this system of deepening interest and extending information, by meetings of a semi-social or domestic character, might be used with advantage far more than it is.

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A CHURCH Congress was held in November last at Melbourne. It was the first which had been held in the southern hemisphere, and was attended by bishops, clergy, and laity from New Zealand, and all parts of Australia.

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THE Rev. G. Billing, B.A., has been appointed to the important office of Secretary to the Madras Diocesan Committee of the Society, in succession to Dr. Strachan, now Bishop of Rangoon. Mr. Billing's Missionary experience extends to a period of nearly twelve years, the greater part of which time has been spent in superintending the Missions in Ramnad and Paumben, where his labours have met with signal success. We wish him God speed in his new work.

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FROM the departure of Dr. Strachan on furlough to the time of Mr. Billing's appointment, the duties of the Madras Secretaryship were performed by the Rev. G. Warlow (now Archdeacon of Madras), who has before acted as Hon. Secretary, and the Rev. W. Leeming, member of the Diocesan Committee, who have thus rendered valuable service to the Society.

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THE native students of the Theological College, Sullivan's Gardens, Madras, undergo the Cambridge Preliminary Examination. Of the four candidates who were presented this year, Professor Westcott writes: "All have done intelligently and well, and their work shows careful and successful teaching. The papers of Bakkianadan are excellent, and he comes among the first few in the whole examination of 123 men, and wins

a First Class, easily. The other men come very near to the minimum for a First Class, and so stand at the head of the Second Class. Will you kindly congratulate Dr. Kennet (the Principal) for me. His labour is evidently bearing permanent fruit." Such work as this is most encouraging for the future of the native church in India.

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ON January 10th, one of the worthiest of the Society's Missionaries, who had held one of the most important of its positions abroad, the Rev. A. R. Symonds passed to his rest. Mr. Symonds was appointed Secretary of the Madras Diocesan Committee of the Society in June, 1846, and continued to hold that post till the year 1872, when he resigned after twenty-six years of indefatigable, effective, and honoured service. It would be impossible to estimate how much the marvellous growth of the native church in South India owes to his wise and zealous work.

One part of his labours will preeminently remain a monument of his administration. Immediately on his appointment he proposed to undertake in addition to his duties as Secretary, the training of a few young men for employment in the Society's Missions as clergymen and catechists. The development of the native ministry was ever a prominent object, and on June 1st, 1848, Mr. Symonds opened the Seminary at Sullivan's Gardens.

As will be seen in the Report of the Monthly Meeting, the Society has expressed its sense of the value of Mr. Symonds' work, and its sympathy with his widow and family in their bereavement.





## REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, B. C. Choudhury, D. H. G. Dunne, P. M. Mukerjee and H. H. Sandel of the diocese of *Calcutta*; P. A. Ellis, A. Gadney, C. Gilder, C. King, H. Lateward, G. Ledgard, F. H. Lord, J. D. Lord, J. J. Priestley, J. St. Diego and J. Taylor of *Bombay*; J. Peter of *Colombo*; C. W. Fowler, W. H. Gomes, W. R. Mesney, J. Perham and J. L. Zehnder of *Singapore*; J. F. Curlewis and R. G. Nichol of *Capetown*; F. N. Baker and C. Taberer of *Grahamstown*; T. Button, E. L. Coakes, A. Gibson, T. W. Green, C. D. Tonkin and H. Waters of *St. John's*; J. Widdicombe of *Bloemfontein*; H. H. Brown of *Auckland*; E. P. Flewelling, H. Montgomery, T. Neales and D. W. Pickett of *Fredericton*; T. L. Ball, E. J. Harper, W. King, E. C. Parkin and J. S. Sykes of *Quebec*; A. Jamieson of *Huron*; R. Lonsdell, J. W. Pyke and T. A. Young of *Montreal*; A. W. H. Chowne, C. R. Clerk, J. S. Cole, W. Crompton and T. Lluyd of *Algoma*; G. H. Bishop of *Newfoundland*; D. H. W. Horlock of *New Westminster*, and W. Cowley of *Antigua*.



## Correspondence.

To the Editor of the *Mission Field*.

THE PRECENTORY, LINCOLN,  
January 21, 1883.

MY DEAR SIR,

The statement in the pages of the *Mission Field* of what had been raised in support of the Missions of our Church in the parish of Kirkby Misperton, chiefly by means of Missionary boxes, has kindled an honest emulation in not a few places, the results of which will appear in their increased contributions.

It may be interesting to some of your readers to know what has been done by similar means in a small agricultural district near Lincoln, recently formed into a parish. It is not a locality from which much would be naturally expected. There are only thirty houses scattered over it, with a population of 201 souls. The inhabitants, with the exception of one tenant farmer, are agricultural labourers and their families. But the contributions of this little place—the name of which by the desire of the incumbent, who is the mainspring of the whole work, we are obliged to withhold—to S.P.G. last year were such as to put to shame many a well-to-do town parish of thriving shopkeepers. They amounted altogether to £15 12s. 3d., of which no less than £8 13s. 1d. was collected in Missionary boxes, only eight out of the thirty houses not having a box—of the balance £2 13s. 4d. was collected after the Annual Sermons, and £1 14s. 4d. after the Meeting. The donations and subscriptions amounted to £1 10s. 6d., and a guinea was given to the Appropriated Fund for Canada.

This statement will, I think, encourage many of my brethren to try whether more cannot be done for the Mission cause in their own parishes. If a large proportion of our Church people were as true to their trust as these Lincolnshire farmers and labourers, the S.P.G. would not be so crippled for funds as, alas! it now is. But all depends on the clergyman. If he is in earnest for the spread of the Gospel in the world, his people will be so too—"like people, like priest."

Faithfully yours,

EDMUND VENABLES.

## MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, January 19th, the Bishop of Lichfield in the Chair. There were also present the Bishops of Antigua and Saskatchewan, Bishop Kelly, F. H. Dickinson, Esq., and Canon Gregory, *Vice-Presidents*; Rev. B. Belcher, Rev. W. C. Bromehead, Rev. Prebendary Cadman, Rev. Canon Crosse, General Gillilan, Lieut.-Gen. Lowry, C.B., General MacLagan, Rev. J. F. Moor, Major-Gen. Nicolls, Sir Bryan Robinson, Rev. Prebendary Salmon, Lieut.-Gen. Tremmenheere, W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee*; Sir A. J. Arbuthnot, Rev. S. Arnott, Rev. J. W. Bennett, Rev. R. Blakiston, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. W. S. Cadman, Rev. J. H. Clayton, R. Cust, Esq., Rev. T. Darling, Rev. E. S. Dewick, Rev. R. H. Dickson, Rev. R. J. Dundas, Rev. J. J. Elkington, C. C. Ferard, Esq., R. Few, Esq., Rev. W. C. Fox, Rev. J. George, Rev. C. D. Goldie, A. Goodwyn, Esq., J. E. Green, Esq., Rev. G. Greenwood, Rev. W. H. Grove, Col. Hardy, Rev. R. S. Hassard, Rev. F. H. Hastings, Rev. W. C. Hayward, Rev. H. G. Henderson, Rev. W. Hodgson, Rev. J. W. Horsley, F. W. Hunt, Esq., Rev. E. Hussey, Rev. T. O. Marshall, Rev. W. Panckridge, Rev. G. P. Pownall, G. S. Pownall, Esq., H. S. Redpath, Esq., Lord Robartes, Rev. J. B. Rust, Rev. T. W. Sale, Rev. W. F. Satchell, Rev. J. H. Snowden, Rev. W. E. H. Sotheby, Rev. H. Swann, Rev. H. D. Thomas, Rev. Dr. Townsend, Rev. R. R. Watts, Rev. R. T. West, F. A. Wiggins, Esq., S. J. Wilde, Esq., Rev. A. Wilson, Rev. C. Witherby, Rev. R. Wood, Rev. C. Wyatt-Smith, *Members of the Society*.

1. Read Minutes of last Meeting.

2. On behalf of the Standing Committee the following gentlemen were proposed for re-election in February, the Rev. Brymer Belcher, Major-General Davies, and General Gillilan; and for election, General Sir Lintorn Simmons, K.C.B., Rev. F. W. A. Bowyer, Rev. J. H. Worsley, and the Rev. J. M. Fuller.

3. On behalf of the Continental Chaplaincies' Committee were proposed at the meeting in January for re-election in February, the Rev. J. W. Ayre, and Rev. Brymer Belcher; and for election, Rev. Prebendary Salmon and General MacLagan.

4. Notice was given on behalf of the Standing Committee that it would be proposed at the February meeting:—

“(1.) That Bye Law 31 (viz., ‘That no part of the Society’s General Fund be applied to the erection of buildings, except at the commencement of new missions to the heathen’) be repealed, and that the numbers of the following bye laws be altered accordingly.

“(2.) That in Bye Law 13, on the election of Diocesan Representatives, the words, ‘by voting papers to be sent to every Incorporated Member in the Diocese’ be substituted for the words, ‘in such manner as the Incorporated Members in that Diocese shall determine.’”

To which the Rev. George Greenwood gave notice that he would move:—

“That the following be added to the words proposed to be substituted, ‘And to be filled up by him in favour of not more than two of such candidates only as, having been proposed and seconded at the previous Monthly Meeting, shall have declared their readiness to serve, of whose names a list shall appear at the head of the voting paper.’

And the Rev. J. W. Horsley gave notice that he would move to add:—

“And that the names of all candidates who have been nominated for the office of representatives of the diocese by any two members be inserted in such voting papers in alphabetical order.”

5. Authority was given to affix the Corporate Seal to certain documents prepared by the Society's Solicitors for the sale of the stock which forms the Endowment Fund of the diocese of Saskatchewan, and for the transfer of the Fund to the Synod of the diocese.

6. The following Report was presented on behalf of the Continental Chaplaincies' Committee:—

"The Continental Chaplaincies' Committee report to the Society, that out of 150*l.* granted to them by the Society they have made grants to the following places:—Athens, 15*l.*; Caen, 18*l.* 15*s.*; Havre, 18*l.* 15*s.*; Lisbon, 11*l.* 15*s.*; Marseilles, 30*l.*; Ostend, 15*l.*; Saxe Weimar, 7*l.* 10*s.*; and Odessa, 18*l.* 15*s.*

"They have made the following grants from the Continental Chaplaincies' Fund:—Blankenburgh, 10*l.*; Spa, 10*l.*; Cologne, 30*l.*; Frankfort, 30*l.*; Bologna, 10*l.*; Leipzig, 20*l.* They have also from the latter fund made the following special grants:—Marseilles, 10*l.*; Toulon, 4*l.*; Berne, 25*l.*; Odessa, 6*l.* 5*s.*; St. Martin Lantosque, 10*l.*; Caen, 5*l.*; Spa, 30*l.*; St. Raphael, 5*l.*

"The Winter and Summer Chaplaincies have been duly provided for, and Confirmations have been held at eleven places on the Continent by Bishop Wilkinson and the Bishop of Sodor and Man.

"Chaplains have been stationed during the past year, for the first time, at Partenkirchen, Griesbach, Siena, St. Raphael, and Menaggio.

"During the year the new Church of Holy Trinity, Pontresina, has been consecrated by the Bishop of Bedford, and accounts have been opened for the receipt of subscriptions for church-building at Tangier and Axenstein.

"In accordance with the constitution of the Committee four members retire, of whom two only are eligible for re-election. The retiring members are Rev. J. W. Ayre, Rev. Brymer Belcher, Rev. Canon W. F. E. Knollys, and Rev. F. S. May. The Committee nominated, to fill the places thus left vacant, the following gentlemen:—The Rev. J. W. Ayre, the Rev. Brymer Belcher, General MacLagan, and the Rev. Prebendary Salmon."

7. On Mr. Horsley's giving notice of his intention to renew, at the next meeting, the motion which had dropped at the last meeting, it was agreed that the notice be not received.

8. The Rev. W. C. Bromehead gave notice of his intention to propose the following as a new Standing Order at the Annual Meeting:—

"That in case of any member who has given notice of a motion failing to appear to take it up, and in case of his motion being not otherwise disposed of, such member shall not be allowed to give notice of such motion again until he has explained to the Society the cause of his non-appearance in the first instance."

9. The Rev. J. W. Horsley gave notice of his intention to move at the next meeting that the following words be added to the Sixth Standing Order:—

"But if from any cause the member shall be unable to bring forward his motion at one meeting, and informs the Secretary of his desire to do so at the next, he shall not be required to give fresh notice of the motion at another meeting."

10. The Rev. T. Darling gave notice that he would propose at the Annual Meeting the motion of which he had given notice in October, but which had been by leave postponed, as follows:—

"1. That prayers do always begin with 'Lord have mercy upon us,' and the Lord's Prayer, and end with a Thanksgiving and 'Prevent us, O Lord.'

"2. That the Standing Committee be requested to prepare a form of Thanksgiving; and also to revise the prayers 'O merciful God, who hath made all men,' and 'Almighty God, who by His Son Jesus Christ.'

"3. And that Bye Law 1 be altered accordingly."



11. On the recommendation of the Board of Examiners and the Standing Committee, the Rev. William Clark was accepted for work in the diocese of Maritzburg, and the following students of St. Augustine's College, Canterbury, were approved for Missionary work abroad :—

Mr. Alfred Richards for the diocese of Brisbane ; Mr. David Joseph Flynn ; Mr. Howard Henry Hanham, for the diocese of Capetown ; Mr. John Catling, and Mr. Alfred William Brereton, for the diocese of Grahamstown ; and Mr. Alexander Salmon and Mr. John Tsan-Baw were accepted for work in the diocese of Rangoon.

12. The Lord Bishop of Saskatchewan addressed the meeting on the state and prospects of his diocese.

13. On the motion of Sir Arthur Arbuthnot and General Gillilan, it was agreed that an expression of the Society's regret at the death of the Rev. A. R. Symonds, who for twenty-six years held the office of Secretary of the Madras Diocesan Committee of the Society, and of its sympathy with his widow and family, be forwarded to Mrs. Symonds by the Secretary.

14. All the candidates proposed at the meeting in November were elected into the Corporation. The following were proposed for election at the meeting in March :—

Rev. H. L. Rumsey, Hoar Cross, Stoke-on-Trent ; Rev. Baron Hickens, Ottershaw, Chertsey ; Rev. Marshall Wild, Newark ; R. Woodward, Esq., Worksop ; Rev. H. A. Marsh, Tuxford, Newark ; Rev. A. L. Scott, Mansfield ; Rev. T. J. Oldrini, Beeston, Nottingham ; Rev. W. R. Waters, West Bridgeford, Nottingham ; Rev. W. H. Cantrell, Bulwell, Nottingham ; Rev. T. J. Rider, Carrington, Nottingham ; Rev. M. H. Champneys, Epperstone, Nottingham ; Rev. G. Fosbery, Collingham, Newark ; Rev. A. M. Baylay, Thurgarton, Southwell ; Rev. W. E. Harrison, Sturton, Retford ; Rev. J. Walker, Averham, Newark ; Rev. A. J. Dobbin, Cropwell Bishop, Nottingham ; Rev. F. W. Goodacre, S. Collingham, Newark ; Rev. H. T. Slodden, Worksop ; Rev. R. A. McKee, Farnsfield, Southwell ; Rev. C. R. Ferguson Davie, Yelverton, Norwich ; Rev. Thomas Jordan, D.D., Magherafelt, Ireland ; Rev. G. Allan, Waddesdon, Aylesbury ; Rev. Astley Roberts, All Saints, Croxley Green, Rickmansworth ; Rev. Prof. R. J. Pearce, Durham ; Rev. P. G. Tibbs, D.D., Ballinasloe, Ireland ; Rev. J. D. Nairne, Chelmsford ; Rev. B. E. Watkins, Treeton, Rotherham ; W. G. Lowe, Esq., Burton-on-Trent ; Rev. C. F. Thornevill, Burton-on-Trent ; Rev. H. J. Leach, Tutbury, Burton-on-Trent ; Rev. J. W. T. Owen, St. Luke's, Stafford ; W. B. Wordsworth, Esq., Lichfield ; Rev. E. Barber, Radley, Abingdon ; Rev. J. W. Nixon, Robertown, Normanton ; Rev. G. H. Mullins, Uppingham ; Rev. W. Russell, 4, Amen Court, E.C. ; Rev. John Beckett, Forsbrook, Stoke-on-Trent ; Rev. R. L. Davis, West Drayton, Newark ; Rev. T. Woollen Smith, Calverton, Nottingham ; Rev. C. Sewell, Waithorpe, Newark ; Rev. I. W. Wigan, Cheshunt ; F. T. Mours, Esq., 18, The Grove, Clapham Common ; Hon. A. W. Erskine, Bowscar, Penrith ; Rev. J. Adams, Offchurch, Leamington ; Rev. G. C. Vecqueray, All Saints, Coventry ; Rev. R. P. Watson, Clifton-on-Dunsmore, Rugby ; Rev. W. H. Colmore, Moseley, Birmingham ; Rev. M. M. Humble, Sutton, Chesterfield ; Rev. J. Oldham, Clay Cross, Chesterfield ; Rev. G. Shipton, Old Brampton, Chesterfield ; Rev. C. R. Downes, Begbroke, Oxford ; W. S. Kinch, Esq., Somerville Crumpsall, Manchester ; Rev. J. W. Broome, Holy Trinity, Ashton-under-Lyne ; Rev. R. Adams, St. Thomas's, Manchester ; Thomas Cooke Trench, Esq., Millicent, Naas, Ireland ; Rev. W. Quennel, Tring ; Rev. W. A. Sheringham, Alsager, Stoke-on-Trent ; Rev. A. Spencer, St. Sidwell's, Exeter ; Rev. S. Albert Smith, All Saints, Shrewsbury ; Rev. H. Segar, S. Hinksey, Oxford ; and Rev. J. G. Tetley, Highnam, Gloucester.



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.


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MARCH 1, 1883.

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## ALGOMA.

REPORT OF THE REV. W. CROMPTON.—THE SPIRITUAL  
DESTITUTION IN MUSKOKA.

“HE results accruing from my previous reports have been to me apparently so small and discouraging, that I feel in very poor heart to sit down and pen another, when I have nothing but the old tale to tell of spiritual desolation on every side.

“I have been endeavouring to see to and keep alive *thirteen* stations during the last year, and it needs not much erudition to prove that it is an impossibility for any one man to do this with any approach to efficiency, no matter how earnest or zealous he may be in the cause.

“True, I have attended at most of the stations once every three weeks, but can do no more than be present, hold service, and rush away to another place ; and between whiles my people might as well try to find a needle in a bundle of hay as to find me when once I have left the place. Thus there can be no

sick ministered unto, no godly admonitions given, no visiting done. Yet who can expect to succeed if there is no visiting?

“Should God spare me to see the next month (December), I shall be able to dedicate for Divine Service my *seventeenth* and *eighteenth* churches; and arrangements are made for the erection of four more by next May. But what is the use of placing these buildings amongst the people unless we have men to appoint who shall lead their brethren in the good and the right way? My work is to plant, but the work calls for younger and abler men to carry it on.

“I have now three places which could be made the centres of important districts, with their three and four churches each, but, alas! men are not forthcoming. And why? Simply, I believe, from a misunderstanding of the work and the country. The difficulties and the discomforts are much exaggerated, and none of them are such as should daunt any men who have the love of souls in their hearts.

“But our *chief* difficulty is the want of means with which to pay the men who should offer themselves.

“And once more I must beg for the opportunity of appealing to our brethren in England. Oh, brothers and sisters, you who have your *endowed* churches, who hear the Sabbath bell calling you regularly to the House of Prayer, think—no, you cannot think it—but *try* to put yourselves in a man’s place to whom I was speaking the other day. He said to me:

“‘*Mr. Crompton, I know now what it means about going to the devil—no church, no Sunday school, no parson—here I have been for six years, and you are the first I have seen!*’

“But, as I have said, I am nearly tired of telling these things.

“There is another and serious danger coming fast, to which I have not yet alluded, nor have I seen any allusion to this danger by others—I mean the danger of *material prosperity*, and its natural outcome, *callous indifference*, when not properly guided. Not long since I was in a man’s house who nine years ago was not worth ten shillings; now he is a prosperous man, and if he were to sell out, could realise at the least



£400 for location and stock. One expression this man used rings yet in my mind. He said :

" 'I was forgetting my church and my God before you came. For how could I help it? No one came near me to remind me of either, or to tell me what I used to hear at home, that I had not to live for this world alone. You may say what you like, Mr. Crompton, men are but men, and the best of us fall away if not reminded, *and we all get hardened as the world prospers with us.* But thank God you came, and the church in our midst will always speak to us.'

"Here is where men are wanted. True it does *some* good to go round once in three weeks, but more is wanted. I read in the papers of wonderful doings by what is called the Salvation Army in England and elsewhere ; I also see accounts of Missions held by good and earnest men in our Church. As to the first, my long experience as a town Missionary and licensed Reader in the 'slums' enables me to measure it ; but whatever means are used, all honour to those who win souls to Christ. My experience, however, has shown me that, whatever good may be produced by a thunderstorm or a mighty wind-blast, it is the 'still small voice' which wins the day eventually. The storm may clear the atmosphere and brighten the face of Nature, but it is the gently stealing dew that refreshes her and draws out the perfume of her flowers. And one man who will come here after the ground is opened up, and go from settler's shanty to settler's shanty, conversing, discussing, persuading, will do more good in six months than I can do in three years with my occasional services.

"Brethren of England ! You will have once again been to church and said 'Amen' to the Collect for Twenty-fifth Sunday after Trinity ! Oh, let me urge upon you to listen to the great and exceeding bitter cry there is here in Algoma for the means of grace.

"I have mentioned this now five years ago, and I see the danger stalking nearer and nearer. Men cannot be left entirely free from restraining principles long without throwing off restraint. Where self is allowed to train and cultivate self—when here, there, and everywhere, settlers by the *thousands*

are left to their isolated lives, having no object whatever in view but the one of providing for self and self's family, we must not be surprised when the time comes that to get all and give nothing should be the rule, and men yielding to ungoverned passions sweep before them lands, money, honour, lives—everything that would check them in their selfish indulgence.

“On Monday, August 28th, I was enabled to pay a second visit to Bethune. I went from Emsdale about seven miles along the road to Kearney. Here a Mr. Rowe met me and took me down a branch of the river Magnettewan, rather more than four miles; we then took a simple bush-track for about two miles to his shanty. Here I held service and baptised.

“During the service my attention was drawn towards one elderly woman, she responded so firmly and well, and yet had no book. Upon inquiry, I found she could neither read nor write, but had been a regular attendant at church in England. Poor old soul! I could very well understand her excitement, and her tears too, for this was only the second chance she had had of her loved Church's services *for over six years!* Her husband has given five acres of land in a splendid situation for a site for church, parsonage, and grounds. Now these were only *labouring* people in Bedfordshire. I knew the man twenty years ago there, and the site they have joyfully and willingly offered—for they were not asked—is, according to present prices, cheap at £30 of your money.

“Will you, who *can* read of the above poor woman, ignorant and really poor, have her to stand in judgment against you at that day when the secrets of all hearts shall be exposed, and it will be too late then to say, ‘We have so many calls, we really cannot afford’?

“After service I was asked to go and see the church site, and all the men accompanied me. We went by a gently rising ground, now and then stopping to give me an opportunity of pointing out the various spots in the country behind. At last we came to ‘the brow of the hill,’ when Mr. Rowe quietly said:—

“‘What do you think of that, sir?’

“The panorama spread before me is indescribable. I could

see over more than eighty square miles of country, with here and there some lake sparkling like a jewel in its emerald setting. But far away in the distance, at my right hand, on my left, at my feet, as it were, I could see clearings, clearings, clearings! Men, women, and children, those clearings said to me. Souls—*living* souls—souls for whom the dear Saviour died! Two years ago I was on the top of such another hill, and after-knowledge proved to me that when looking thence I saw the homes of hundreds of souls. But the view here in Bethune was wider, larger in every sense, and *now* I could see the homes of many—God only knows how many! I stood, as it were, entranced, for I could not speak. At last, one of the men standing by, said:—

“‘Think, Mr. Crompton, *these have lived here above four years, and nothing in the shape of preacher or parson has ever been amongst them!*’ The day was a bright and hot one, but all its brightness had gone from me. I could but turn away with a weary and sick heart, crying, ‘Lord, how long?’

“Last month a man met me as I was riding along, and asked me, for God’s sake, to go and see his dying wife. I could not refuse the request, but it took me considerably out of my way. I soon saw what was wrong in the shanty, and made some suggestions which my medical training told me should be carried out. I read and conversed with the poor soul, and we had a happy season of prayer. I am not going to tell what took place at that bed-side, but I do wish from my heart that those at home who are callously indifferent about sending parsons into this country, could have seen the look from that sick woman’s eyes, and felt the pressure of her poor thin hand. If they had, I am sure their hearts would have been stirred within them, and provision made that the brethren in Christ should be ministered unto.

“On Sunday, November 19th, a man waylaid me for the purpose of asking me to marry him. Marriage here is only reckoned a civil contract, and I have not yet overcome my English repugnance to marriages in houses. However, I consented, and he promised to meet me at a time appointed. I was compelled to go to Katrine the night before for the



purpose of being in time. I had not had time to sit down before the landlord of the hotel where I was stopping came to my room, and said 'he had been deputed to ask me whether I could not come occasionally to their village to hold service, for,' he said, 'I speak for myself, sir, I think it is high time that some one should come, or this will indeed be what many of us consider it now—a God-forsaken village.'

"Having so much on hand, I could give no decisive answer. During the evening I ascertained he had two children not baptised, and that his wife was a member of the Church. Their delight was something astounding, because I promised to stop on my way back and baptise the little ones. My friend met me as per arrangement, and we jogged along a sleigh-track for about ten miles, now up this hill—I am not ashamed to say I had to hold on to the pommel of the saddle—now down that; then over this beaver-meadow, my horse sinking to her belly, and then through a creek, and as it was by the thermometer some three degrees below freezing, this was *not* very pleasant.

"The bride's father undertook to see me safe through the 'meadow,' about a mile on my return, and then left me to my own resources. I made several mistakes, and at last gave my horse the rein, trusting that she would go on her own back-track. We came to a settler's shanty, where I stopped to ascertain whether I was right or not, and, as usual, entered into conversation. The man said:—

"'Are you a parson, sir?'

"I said, 'Yes.'

"'Oh sir,' he replied, 'I wish there were more of your sort to come; *it is so hard never to see any one just to remind us of God.*'

"He pressed me to call again, but I could not promise. He then told me he had a child not baptised, and he would be so thankful if I would not forget, but come some time and baptise it. Whilst the poor fellow was speaking, I dismounted and hitched my horse to a stump, took my valise, and walked into the house. The very gladness of this man and wife prevented them making the speed they should, for they knew

the danger I was in, if benighted in the bush. I baptised the baby, and the man saw me above a mile further on my way. I had just got on to the main road when, as I was passing a man in a waggon, he said:—

“‘Good evening, Mr. Crompton!’

“‘Astonished, I said, ‘Good evening. Do you know me?’

“‘Know you, sir! I should think I do; I have seen you at Huntsville, twenty-nine miles away, and wish we could see you oftener up here. I have four children, sir, that I want to be baptised.’

“‘*Four!*’ I said.

“‘Yes, sir, four, sir. You see I live aback here, and we never have a church or a parson, and little ’uns are too much to carry to Emsdale—twelve miles.’

“He then leaned over the side of the waggon, and said, with an earnestness I cannot describe—

“‘Mr. Crompton, *will* you baptise the babies?’

“I arranged with him to appoint a day at Katrine, when there was sleighing, and he could come his eight miles, and I would go mine. About two miles further another man met me, and the scene was re-enacted with the same result as before. And so I could go on. I called and baptised some other children, and then went on ten miles further to Cyprus for the night. I had ridden thirty miles that day, and could not stand, sit, or eat—the whole nervous system was shaken.

“‘The *work* I do not care for; but to see great stalwart men stand before me, trembling with anxiety lest I should say ‘No’ to their pleadings, when they are seeking their God—that kills me. May God bless this simple tale by getting willing minds to read it, and ready hands to minister for these souls now wandering in the wild bush.”

In the autumn, the Society put forth a Special Appeal, and opened a Special Fund for North-West Canada: the donations sent in response are spent, according to the judgment of the Society, on the dioceses of Rupertsland, Algoma, and Saskatchewan. Surely the foregoing letter will move some readers to add to the fund.

## RUPERTSLAND.

LETTER FROM THE REV. G. AITKEN.—ROUGHING IT IN THE  
RURAL DISTRICTS.



WHILE the Bishop of Rupertsland described, in the letter we printed last month, the urgent claims of new *towns* for the ministrations of the Church, he at the same time showed the danger of neglecting the rural districts.

In one of these the Rev. George Aitken, who was sent out for work in the diocese of Rupertsland in February of last year has been stationed.

His description of the life in his partly settled district gives a good idea of the need there is for the church to be helped from England in keeping pace with the rapid immigration, and shows the urgency of the Society's recent Special Appeal:—

“Winnipeg reached on March 10th. I only remained there until the following Monday, 13th, and started out with three of my brothers to the Turtle Mount district, to which I was appointed; going *via* Emerson, we had a journey little short of 200 miles to drive. Having taken up land where we could get it (no choice being left), we returned to Emerson for our luggage, which had, as is the frequent case, been left on the railroad to come along as fast as the companies would, or could, permit it.

“During the first trip, amongst other difficulties of the road, we experienced our first night in a snow-drift, and the comforts of shelter in crowded rooms at night. One night especially I shall not forget; there were four women and twelve children, and fifteen men, in a 12 × 15 feet room, huddled round a cooking stove, everything beyond four feet from which froze. So there we had even to eat breakfast at the risk of being frozen. The blizzard outside drove the snow between the logs and through the roof.

“One of the ponies having died on the first trip from exposure,



we started with two teams of oxen, one of which I drove. Turtle Mount was reached without many mishaps for the second time, and our tent pitched in three feet of snow in the bush, our goods placed under tarpaulins.

"Owing to the distances to be travelled, and the breaking up of the winter soon after our arrival, the roads became impassable, and with great difficulty I managed to make arrangements for services in the Turtle Mount district.

"Turtle Mount district contains, I believe, about twenty-four townships of about a total of 864 square miles, not at that time all settled. In settled parts the houses, or 'shanties,' were about one mile apart.

"The district being so entirely new, roads were, and are still, mere tracks across the land, making, even in the best of weather, the travelling very slow.

"Difficulties of the Mission were and are innumerable, distances between houses and bad roads being the most formidable; congregations of twenty to thirty being considered good, in fair weather. It is true that here people think nothing of driving 100 miles (by teaming), but one thing has to be taken into account, and that is, the time required for travelling. With horses, which few possess in a new district, forty miles is a day's journey, with oxen twenty or twenty-five miles.

"Sunday morning comes; the hard-working emigrant takes an hour or so longer in bed, and by the time his cattle are fed and arrangements made for his own comfort, the morning is nearly gone, and unless the service is close by—within two miles—he is very unlikely to attend.

"Services in the week-day are at present *entirely* out of the question, for an emigrant must work every hour of the day until night comes on. And then there is often much left undone which ought to have been done. Thus Sunday gives me the only day in the week to hold services in that large district. In the afternoon, the favourite time, all within reach would come if at all possible; to the morning service *very few*.

"Most of the 'shanties' contain but *one* man, the next in number contains a young married couple, a few a small family. When we come to take thirty-two homesteads to a settled

township *thirty-six square miles*, the population averages from 50 to 150.

“Our ‘towns and cities’ at present are merely names upon paper, excepting a few. Norquay consists of five houses, with ‘a population’ of twenty-five people, including children.

“That some of these ‘cities or towns’ will grow there can be no doubt, but which, no one can tell. The rail makes the town, and the railway companies make towns, as a rule, where they can obtain the greatest bonus for a station. The continual change of rail route keeps the country unsettled in the way of improvements.

“The district round Norquay being more settled than Turtle Mount, and lacking a clergyman, the Bishop asked me to visit it, and to take it under my care; but after four journeys to and fro from Turtle Mount here, each journey being 240 miles, I found it absolutely necessary to give up one part of the district, at any rate for the winter; and consequently chose Norquay as providing more real work in a smaller area. For the winter I have limited centres to four—two on each Sunday, the short days and distances preventing more services.

“A Mr. Jones has, I believe, gone from Pembina Crossing to see the Turtle Mount district.

“It may be interesting and practical to show something of the expenses of Mission work. Mr. Jones puts down, he says, \$800 as his expenses for the first three months.

“The first portion of my stipend I received in April, being \$120, or £25, the second in July being \$200, which is to be, I believe, paid quarterly. Putting aside the expenses of coming out to Manitoba, the following have been the principal items: ponies, \$150; buckboard, \$70; harness, \$40—total \$260. Travelling expenses at \$2½ a day will give some idea of expenditure necessary for Mission work.

“Finding that expenditure exceeded income, I have now to find some means of reducing the outgoing expenses, or give up the Mission. I have now possession of a log ‘shanty,’ with stables: living by myself, and doing all the work in connection—duties of housekeeping and stable-keeping—tenting is out of the question as a permanent mode of living in the winter,

and there is no room for a clergyman in any of the small houses.

"This present house belongs to a gentleman, who, with his wife and child, are on a visit to England, and it consists of one room with *one* window, having a partitioned-off bedroom, and with a kind of upper store attic.

"Until the end of October, from the end of April I had not had the pleasurable sensation of sleeping between two sheets.

"We are now struggling to get a vicarage built by the spring, when I shall be again obliged to give up my present abode to its owner; but there is great difficulty in raising sufficient money to build.

"Should there be any funds from which the S.P.G. could help me in any way, I hardly think they would be misspent. A house will mean a great deal; it will enable me to keep a servant, and devote more time to the real work of the Mission. The cost of house will, I fear, be as much as \$1,000, or £200, labour is so expensive.

"Our harvest home thanksgiving service will be on the morrow, 9th. Services are at present held in my shanty when at Norquay, there being no other house available for that purpose. The church is to follow the vicarage as soon as possible."



## TASMANIA.



AS we announced last month, the Rev. Dr. Sandford, Canon of Edinburgh, has been offered, and has accepted, the see of Tasmania, vacant by the Rev. Dr. Bromby's resignation.

The appointment of the third Bishop to this see recalls a part of the Society's past work, which though, of course, but small among its widespread operations, may fairly be reckoned as one of its triumphs.

Tasmania stands high on the list of colonial dioceses, being



the twelfth in order of foundation among the sixty-seven Colonial and Missionary Bishoprics of the English Church—the vast diocese of “Australia” having from its foundation in 1836 included Tasmania up to 1842, when Dr. Nixon was consecrated Bishop of the latter.

The Society’s work began in 1838, when four Missionaries were sent to Tasmania to work among the colonists.

The fate of the aborigines since the arrival of the first settlers forms a chapter in the unwritten history of the dark side of Australian colonisation.

Early navigators speak of the aboriginal inhabitants of Tasmania as a social and gentle race, equally devoid of curiosity and of fear. Indolent and unenterprising, they were not prone to acts of open daring, and the period of our first occupation of the colony in August, 1803, passed away without any act of violence on the part of the natives or of oppression on the part of the colonists.

But, in less than ten months from our occupancy, a serious and a fatal collision took place between the small party of British at Risdon, on the banks of the Derwent, and a numerous body of the aborigines, who, as it afterwards appeared, had visited our encampment for the purposes of observation rather than of plunder. In this affray it is said that fifty natives fell beneath our bullets.

Poor ignorant savages—all unconscious of our power and of our resources, knowing nothing of the white man, except that he was the deadliest foe with whom they had hitherto encountered—it is no wonder if, from that moment, they bent all their energies stealthily, but resolutely, to work the ruin of their invaders. This hostile feeling, once aroused, was never suffered again to sleep; and there is too good reason to fear that the savage instinct of revenge was perpetually whetted by acts of wanton barbarity inflicted upon them, at one time by the bush-ranger, at another by the convict stock-keeper.

It was in vain that successive governors denounced these enormities, and punished the delinquents when detected and convicted. The humane efforts of Collins, Davey, Sorell, and Arthur, to restore confidence and to establish friendly relations,

were frustrated by the coarse brutality of a miserable portion of the European population.

It would be to no purpose to chronicle the savage deeds that were, from time to time, committed, either as acts of blind retaliation, on the one hand, or of capricious cruelty on the other.

There are many such on record which make us blush for humanity when we read them, and forbid us to wonder that the maddened savage's indiscriminate fury should not only have refused to recognise the distinction between friend and foe, but have taught him to regard each white man as an intruding enemy, who must be got rid of at any cost.

Fearful and unsparing was his revenge. The rifled hut, the plundered stock-yard, the fired house, sheep and cattle killed, maimed, or stolen, attested the wild spirit of hatred that had been aroused; whilst darker deeds raised up in array against them the passions even of those who might have been more disposed to pity them for their wrongs, than to sit in judgment upon them for indulging the animal instinct of retaliation.

No white man's life was safe: at no hour of day or night could he be sure that the sleepless eye of the stealthy savage was not upon him, watching for the favourable opportunity to pounce upon his unwary and helpless prey. Men, women, and children, were speared alike.

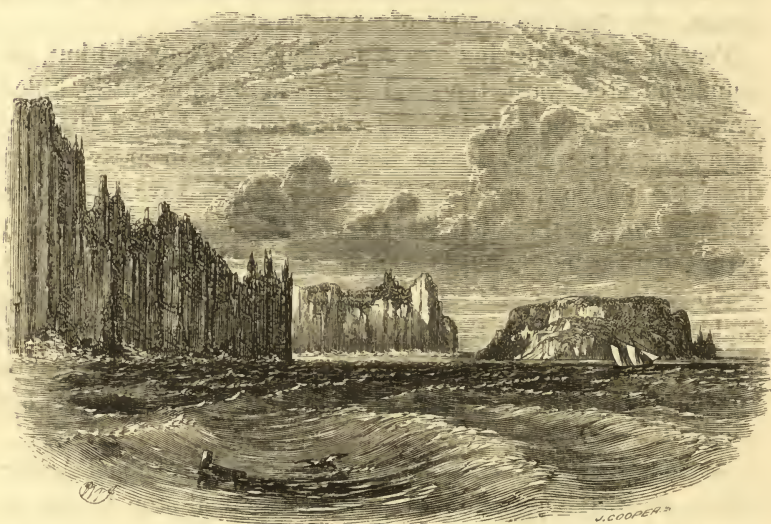
At length, in 1830, a plan was devised by Colonel Arthur, which, it was hoped, would put an effectual stop to this incessant destruction of life and property. He determined to assemble all the available force of the colony to establish a chain of posts extending in a line across the whole island, and so gradually to hem in the small remnant of the natives as to compel them to fall back upon Tasman's Peninsula, an isolated district joined to the mainland by a narrow neck, and well adapted to ensure either their seclusion or their capture.

Volunteer parties assembled from all quarters of the country; the very prisoners of the Crown were armed, and incorporated with the forces; effectual means were taken to supply them abundantly with regular rations; martial law was proclaimed

throughout the colony ; and the expedition set forth in number about five thousand.

Two months passed, nearly thirty thousand pounds had been expended, and the "Black War," as it was called, terminated in the capture of two individuals.

These means had signally failed ; others were tried, with better success. A builder in Hobart Town, named Robinson, who had been placed in charge of twelve captured natives at Bruin Island, had succeeded in gaining a strong hold upon their confidence and affection. His experience of their character



CAPE RAUL.

CAPE PILLAR.

TASMAN'S ISLAND.

induced him to believe that he might exercise a similar influence over their unhappy countrymen, who had again scattered themselves throughout the colony. The experiment was tried ; he travelled over the country ; some surrendered, as hopeless of a better state of things ; others, sullen and exasperated, stood out longer ; but after the lapse of a few years, the miserable remnant of the once lords of the Tasmanian soil were gathered together, some by capture, more by persuasion ; and after much debate as to their ultimate disposal, and after some few changes in their destiny, they were transported to Flinders Island, in



Bass's Straits. The last capture was made in December, 1842, the very year of Bishop Nixon's consecration. There every reasonable provision was made for their comfort, but the race declined, and in October, 1847, the Government decided to remove the small handful that remained to Oyster Cove, and another twenty years saw the end of the last survivor.

The work of the Society, therefore, in Tasmania was entirely colonial, and, no doubt encouraged by the promised appointment of the first Bishop, it threw itself heartily into the work of establishing the Church in this colony. In the year 1841



FLINDERS ISLAND.

the number of the Society's Missionaries was eleven, and its expenditure on Tasmania no less than £2,557. From the first the Society's object was not so much to subsidise the clergy, as to enable the Church to plant herself in the colony, to encourage a healthy self-reliance, to lay the foundations of a stable system of diocesan finance.

A large part, therefore, of the Society's assistance was given for more or less permanent objects.

The difficulties of the Church were for many years immensely increased by the evils arising from the continuance of the transportation of convicts to that colony.

A bold and successful struggle was made to establish the valuable "Christ's College," churches were built, land was bought for church endowment, and the number of Missions added to as rapidly as possible.

By the end of 1848, less than six years from the arrival of the Bishop, no less than £57,386 had been raised for these objects, of which £33,544 was raised in the colony. More and more was gradually raised there, and in twenty years time from the beginning of its grants to the diocese the Society was able to cease making them altogether, leaving the Church vigorous and growing, so that there is now a body of fifty-six clergy ready to welcome their new Bishop.

The bulk of the population of the island are Churchpeople, and probably in no colony is the Church feeling stronger.

The Cathedral and Bishop's residence are in Hobart, the capital, a town of 21,000 inhabitants, which is built on a commanding site at the head of the estuary of the Derwent, famed for its picturesqueness and beauty.

The island is 170 miles in length by 160 miles in breadth, and contains an estimated area of 26,215 square miles, or 16,778,000 acres. At the last census, taken in 1881, the population was found to number 115,705—61,162 males and 54,543 females. The increase in ten years had been 16,377. The inhabitants, save those resident in the larger towns or in the mining districts, are chiefly engaged in pastoral pursuits. Only about one-fourth of the island, however, is settled.

The social and intellectual life of Tasmania resembles that at home. In the matter of education a great deal has been done, but, to judge from statistics, something remains to be accomplished in bringing the whole people under its influence. Educational affairs are entrusted to the care of a central board called the Board of Education, consisting of six members, and there are local administrative School Boards. Education is compulsory. The number of schools in operation in 1880 was 171, with 12,286 children on the rolls, and an average daily attendance of 6,002. Secondary education is also amply provided for and liberally encouraged. There is in Tasmania another educational body, termed the Council of Education, of

which the Bishop is *ex officio* a member. There being no University in the island, the object of this Council is to hold examinations in imitation of the Oxford and Cambridge local examinations, to confer annually Tasmanian Scholarships and the degree of Associate of Arts.

There are many learned societies in the island, and there is an efficient public press, including the *Church News*, which is published monthly, and is the recognised organ of the Church.



### MAURITIUS.

A PAPER BY ARCHDEACON MATHEWS ON PRIMARY EDUCATION IN THE DIOCESE IN CONNECTION WITH THE STATE OF THE INDIAN POPULATION, AND THE WORK OF THE CHURCH OF ENGLAND.



CRISIS is occurring in Mauritius which must have important bearings upon the welfare of the Church in those seas; and the writer of this paper thankfully embraces an opportunity of laying the matter before the friends of the venerable Society which has been so long and so deeply interested in the moral and religious condition of our colonies.

A very full account of Church work generally in the diocese was contributed by its Bishop to last year's Report, and is reprinted in "Results of 180 Years' Work, &c." It may, therefore, be presumed that the reader is conversant with the salient points of our local and ecclesiastical history.<sup>1</sup> However, it is well to keep prominently in mind the strength of population in a diocese small in its acreage, though embracing islands scattered over a large portion of the Indian Ocean; and the radiating influences brought to bear upon surrounding countries should not be left out of sight. Mauritius itself

(1) Reference is also suggested to an excellent paper by H. Jourdain, Esq., read before the Colonial Institute, and published in *Our Colonies and India*, April 21st, 1882.



contains 360,000 persons, very closely packed; and its dependencies 17,000 more. Two-thirds of these are altogether non-Christian; and further, to use the Bishop's words, the community is of a uniquely composite, ever-changing, overlapping, and multi-lingual character.

At the same time, restrictions of time and space attaching to the history of the diocese make it all the easier to watch the issue of an educational problem, and more hopeful to attempt control. A civilising people must and will educate itself. The school supplies the nutriment of its growth. In great countries such movements stretch out of sight, taking generations over a few steps. But in the microcosm of a small colony the development is contracted within the compass of our ken; and principles are rapidly sifted free from confusing details. The more multifarious the make-up of such a place, the more instructive the result; and, in this respect, Mauritius is typical enough. It is true that in a crown colony the process is not altogether free; but the stimulus and culture due to a "paternal" Government take account inevitably of existing tendencies and forces; the artificial element is minimised, and social questions have a persistent knack of choosing their own lines to run upon.

Now the ancient "code noir," or "Delalen" (1723), had scarcely any effect upon the mental and religious status of the Malegache and African population contemplated in its scope. The Church of Rome did little or nothing for the coloured races during the French period; and the masters neglected or opposed their education. Indeed this state of things is confessed and deplored at a much later date.<sup>1</sup>

The London Missionary Society seems to have made the earliest attempts at schools, in the teeth of great resistance. In 1836 the S.P.G. identified itself with the enterprise with considerable success. The authorities of the Roman Church remained sluggish. In fact, as elsewhere so in Mauritius, their educational activity is a growth of recent date. Had the Church of England coped efficiently with the occasions presented at emancipation, the spiritual conquest of the Creole

(1) See Report of Protector of Slaves, June 24th, 1829.

race would, humanly speaking, have been her recompense. We broke ground, indeed, in a promising way, but failed to keep up the race. The Church has had, it is true, excellent schools and industrial establishments. There was a time when the names of De Joux of Vacoa, and George Clarke of Mahébourg, had marvellous influence with the coloured youth of the colony, of whom a large proportion were attached to us by bonds of benefit received. At the present time, we have some very efficient schools. Nevertheless, in spite of some brave rallies, there came, alas! a check. We gave way, or almost retroceded; a natural ebb was thus suffered to declare itself; and, in process of time, the powerful vortex of Roman Catholic organisation was allowed to suck in and engulf the Creole majority, to our loss and shame.

But there are still some thousands—say, roughly, 5,000 to 6,000—of the old stock, adherents of our Church. The Mauritians proper are a talented race. Some of them have forced their way up to recognition and eminence in liberal professions, and they should by no means be abandoned from our calculations any more than the “*pur sang*” French, of whom an increasing number are turning towards a Reformed Catholicity. It is possible that a reflux may be setting in. A spirit of inquiry has arisen—tainted, alas! inevitably by French rationalism and disorder; and the Church of England, if she be true to her high office herein, should be prepared to furnish sound teaching and right order to those who are increasingly dissatisfied with blind submission to the papal rod.

The question, no doubt, suggests itself—What has the Local Government done in primary education? Very much, in the past. Without the encouragement of colonial grants and regulations, it is not likely any considerable result would have been achieved. The elementary *State* schools have been most valuable. Their out-put is substantial and good. Every facility for religious instruction has been afforded. The standard of instruction in the *aided* schools has been forced up by their competition and example; and these also can now show fair fruit. But the ultramontane party has declared open war against all Government educational control; and the state is

but feebly supporting its own establishment, seeming half disposed to see it sacrificed, with other institutions, to their pretensions. Moreover, the system of schools hitherto established provides practically for the Creoles only, making little impression upon the mentally “unwashed”—the true majority—the great crowd of Indian children.

There—with the Indian—urgency at present unquestionably lies. Immigration from the Presidencies cannot go on indefinitely. There is no more room. Our co-efficient of agglomeration already exceeds that of Belgium. That of sanitation is inversely varied in consequence. Some immigrants yet come and go. But the easy conditions of life they meet with are tempting most of them to remain. They are increasing—multiplying—more than replenishing the land. The coolie is turning shop-keeper, trader, settler, proprietor. The primitive African and Malagasy Creoles are being ousted by 3,500 enterprising Chinese and 250,000 Indians. The whole industry of the place is fast becoming Asiatic. Coolie children are our future colonials, peasantry, and bourgeoisie, and will form the staple population of the country. On all hands the vital importance of the juncture is acknowledged. Even Mussulman teachers and Hindu gurus are swarming in, and making preparations. But the real issue is whether the colony shall be in feeling English or French; in religion, Anglican, Roman Catholic, or nothingarian: and the next few years must determine the result. Considering the political outlook in these seas, and bearing in mind that a carefully-laid Jesuit scheme is said to be maturing to match—apart from the duty incumbent upon us, under any reasonable view of the requirements of religion, the matter is important enough in other ways. The Church of England is likely at least to educate good citizens. Can that be said of all her rivals? Her loss is the nation's. But, what is far more important even than this, she may, by God's blessing, make them sound and faithful Christians, whilst securing their allegiance to the mother country. Shall she fold her hands, and allow her fate amongst the Creoles to be repeated with these Indian multitudes? Towards them her responsibilities are even greater;



for they are subjects of that mighty empire which the Ruler of the world has put under England's sway, in order, doubtless, that its teeming peoples may be brought nearer to Himself and the true fold. Surely, then, some adequate effort should *at once* be made.

The present position is as follows. There are in Mauritius 52 aided schools, whereof 36 are under Roman Catholic, 14 under Anglican, and 2 under Presbyterian management. A Missionary of the C.M.S. has just opened 9 or 10 new pioneer schools, and there are 7 or 8 in the dependencies. The Government has 39 schools of its own. At most, 10,000 children are thus provided for.

In 1867, before the fatal fever epidemic, the educational position was somewhat more favourable to our Church. We had 35 schools and 1,250 pupils. The Society, however, found it desirable to extend its catechetical operations, and at the same time its school work was curtailed; and soon after (no doubt inevitably) the grant to the diocese was reduced. We do not complain; on the contrary, we are most thankful for the help we have—understanding the pressure of many claims upon the Society's funds, although we think we could do good with more. It is, indeed, encouraging to note, in passing, that God's blessing upon the steady exertions of the able Missionary and his two native deacons enables us to count to S.P.G. some 700 to 800 Indian adherents. There are, also, two ministers of Mauritian extraction, who represent a somewhat larger Creole flock.

But our educational force is all too weak to meet the present emergency and make head against heathenism and the action of Rome.

By the census of 1881 there are 116,000 children, in Mauritius only, under fourteen years of age. Deducting 46,000 for infants up to four years, we have 70,000 to be provided for, whereof, *at the outside*, not more than 25,000 can be receiving any instruction, either at home, in higher, or in primary schools. There remain, therefore, between 40,000 and 50,000 unaccounted for. Where are they? Running wild in the camps and villages, a prey to immorality and superstition—

except during some brief hour of "corvée," or occasional field-labour. Now these are British citizens, of a civilised and Europeanised colony belonging to ourselves. Still more, here are thousands of youthful souls placed in our way, in circumstances peculiarly favourable to our leading them to the light of a pure religion, to our Church, to the Blessed Saviour and His Cross.

Public attention is at length aroused to the necessity of making educational provision. Governors and other persons of distinction have stirred in the matter from time to time. Individual planters have been generous. Still it is only quite recently that the question has been fairly faced: and it is not yet half grappled with. The Roman Church has, indeed, succeeded in obtaining some extraordinary favours, though some checks have been administered to her most exorbitant pretensions. Her demands are invariably elastic; whilst to get but a little counts, when the rule is *vestigia nulla retrorsum*—you give, I take. The claim of her organs for a preponderant majority on the education boards has been, indeed, rejected; but they have secured the establishment of a Roman Catholic inspector, appointed, at their approval, as such, whom they now seek to set over our schools also, and to render independent, though a Government officer, of Departmental control.

The brunt of these unpleasant controversies falls, as usual, upon the Church of England. The Educational Committee of our Church Society, or quasi-synod, has done, and is doing, service in this respect that has met with important recognition.

This year's colonial budget contains, for the first time, an item of Rs. 50,000, for 100 simple Indian schools, providing perhaps for about one-fifth of the children to be educated. This is an important measure. It is said they are to be *State* schools, and English to be taught. But Rome will seek to get a grip upon them. She must be watched. In any case, these 100 are but an instalment; 400 to 500 will be required. The Church of England has claims to have her voice heard in this matter, and her influence should be felt. She should be ready to take her due part in such a movement. Oh! that the S.P.G.,

without curtailing existing agencies, could open at once a dozen simple Indian schools! It would answer in results.

No doubt some slight opposition on the part of parents and employers, who will lose the wage and labour, may be expected. But this common difficulty always disappears. So far back as 1851 attention was drawn to it by the Registrar-General of England; and he showed that obligatory instruction, under due safeguards—half-time or otherwise—is the proper remedy. Happily caste prejudice is weak amongst the deported immigrants, and will not cause much difficulty. *Solvitur ambulando*—the ball is rolling, and will not stop. Which way shall it go? That is our concern. Compulsory attendance is looming in the near future, and means adequate provision. What shall that provision be? We are much interested to know, and to help in the provision.

Higher and female education are also occupying attention in the colony. The Church of England is able fairly to meet locally the claims upon her in these matters, and is doing so. Youths of promise are attracted and trained to the service of the Church. The best girls' schools are on very friendly relations with us. Zenana work has not yet been tried; there might be some few openings for it amongst the families of the better class of Arab and Indian traders.

What we have to face is a tidal wave of necessity—the education of the settling Indian masses. The Church of England cannot afford to stand aside, or be left out of a movement which will determine the religion and national feeling of so important a centre for many years to come; and that she has to do, she must see to at once. Time and tide wait not. Although she did not all she might have done, in times gone by, yet she has done much. Prescriptive rights fall to her as one of the earliest educators of the colony, as the natural protectress of British Indians, and as the representative of the national church and faith. She would be untrue to her high calling and traditions should she fail to meet the present emergency. The education of the Indian children of Mauritius will, under God's providence, yield proportionate success to our Church in her Missions in the Indian Ocean; and, through



the intercourse with Madagascar, Natal, the Cape, and other districts, tincture the civilisation of a far more extended region than is covered by the diocese itself.

It is earnestly to be hoped that we may obtain fair play and adequate support; that the *State* schools will be maintained in their impartiality, as well as a responsible supervision kept up of all institutions that accept assistance from the public revenue; that just and favourable regulations will be promulgated; that the Societies will continue, or, if possible, augment their subsidies; and that the Church of England will be enabled and stimulated to second the efforts of the colonial and imperial governments in the task now devolving upon them of educating this rising people; whilst she labours on in faith to see conferred upon the Indians the inestimable graces of the Gospel.

In so doing, she will influence for good the destinies of a community pregnant with life and influence, and command a benediction from on high.

POSTSCRIPT.—Since these remarks were in type, news has come that the question of compulsory education is seriously grappled with. The current of this paper is fully borne out; and the importance of the crisis, and of securing an impartial consideration of all interests, still further established. Such an opportunity for influencing the settling race for good cannot well recur; and the friends of the Church of England and her Missions ought to rise to the duty set before them.



### Notes of the Month.



THE Annual Public Meeting is to be held in St. James' Hall on Friday, April 27th, at 3 P.M. The Society's new President has promised to take the Chair. It is hoped that Bishop Caldwell will also be present. Further particulars will be published in due course.

We would ask the Clergy to be so good as to bring such an important annual event to the notice of the Society's friends in their several parishes.

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**T**HE Annual Festival in Westminster Abbey will be held on Tuesday, June 12th, at 7.30 P.M., when the Sermon will be preached by the Dean of Carlisle: the Anniversary Service in St. Paul's Cathedral will be held on Wednesday, June 13th, at 11 A.M., when the Holy Communion will be celebrated and the Anniversary Sermon will be preached.

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**T**HE Rev. H. F. Lord, one of the Missionaries at Ahmednagar, describes, in a letter just received, the remarkable eagerness among people of all classes to be taught by the Missionaries in that district. He writes:—

“My work consists of looking after some 1,200 Christians scattered over my large district, and in preaching to the heathen in the same district. Though the district in which my Christians live is not more than fifty miles long by twenty-five wide, yet the whole of my district in which the heathen will listen and call me is at least some eighty to ninety miles long by forty wide. I doubt whether there can be any much more promising field for work than in this part. I go outside my usual limits sometimes, and the people always meet me with the petition to be taught. I should like nothing more than to be able to go to these people and teach them the truths of Christianity and of the true God; but if I go I must neglect my present flock, and that I don't feel justified in doing, and this mainly because any effect I might, by God's grace, be able to make, could not possibly be followed up, and they would not be heard of till I went there a second time, perhaps some four months later. It is very hard to know what to do, and it is also very sad and very discouraging not to be able to answer to those who so earnestly call us.

“I consider that there is a glorious work for another European with me in my district, *i.e.* to take those parts which I am not able to visit; and with a small staff of agents following him up, I am quite sure that the results will be great and speedy. Not only is it the low castes which seem so specially drawn to Christianity just now, but it is the higher ones, and even the Brahmans, who see their religion is worn out, and are tired of performing their irksome and useless remedies.”

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**D**R. SEN, of Calcutta, has been added to the Society's staff at Delhi. That Mission has had a fame, among other things, for its medical work, which has been chiefly

carried on hitherto among women. It is, therefore, satisfactory for this work to be extended and strengthened by a medical man of Dr. Sen's position and experience. A Medical Missionary is wanted at Delhi for the *male* population, to obtain access to the upper classes of natives with whom ordinary Missionaries have but few opportunities of contact, and for the poorest classes who for various reasons do not get medical help at public dispensaries, cannot get it at home, and cannot, for want of room, be admitted as in-patients. He is also wanted as an adviser for the work among the *female* population, helping the lady-doctor in difficult cases, in the training of nurses, and in relieving the responsibility which is more than most women are able to bear. In all these departments Dr. Sen is most useful, and that not only in a medical sense. In bringing Christian influence to bear on the people, he himself acts as a Christian Missionary with his patients, and often brings native gentlemen to Mr. Winter, whom the latter would otherwise have no hope of having access to.

Dr. Sen was baptised some years ago by Bishop Milman, and has been very helpful to the Society's Missions when he was living in Calcutta.

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A VALUABLE addition has recently been made to the series of *Historical Sketches*. It describes the work of the Church in Guiana, and it is without need of further recommendation than is contained in the statement that its writer is the Rev. W. H. Brett, who in 1840 began his famous Missionary work in Guiana. A sketch of the work in St. Helena is being prepared.

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THE *Occasional Paper* of the Diocese of Pretoria contains much that is interesting: the proceedings of the first Synod, the enthronement of the Bishop, the scheme of study enjoined on candidates for Holy Orders, and the Bishop's address, give a picture of a working model on a small scale of a scheme of Church Organisation, primitive and sound, providing for all cases of extension and of discipline, and giving to Bishop, clergy, and laity, the influence due to each order. In



common with other dioceses, the Church in the Transvaal wants money. We observe a discrepancy between the statement in the Appeal on the fourth page of the wrapper and the Bishop's balance-sheet. In the former we read: "The Church in the Transvaal has no endowments, and is dependent entirely on voluntary efforts." In the latter we observe on the Cr. side, "Endowment Fund £269 8s." It is due to the S.P.G., which founded the Church in the Transvaal, to state that it raised an Endowment of £5,470 for the income of the Bishop, which it supplements by an Annual Grant, and a Clergy Endowment Fund of £5,121. These sums are now invested in South Africa, and the sum of £269 1s. is a portion of the interest on the latter sum of £5,121.

THE Bishop of Rangoon has lately been on a tour of visitation to the Andaman Islands. He is determined to open a Mission to their inhabitants, a step the necessity of which was strongly urged by Bishop Milman as long ago as 1870.

The Bishop is surely right in thinking that such a bare statement of fact as the following will be more than sufficient to arouse sympathy:—

"The Andamanese are dying out rapidly. All the different tribes are now friendly, except the Jarawas. They lead a nomadic life, do not cultivate, live by shooting with arrows pig in the jungle, and fish in the sea. They are quick-tempered, and somewhat treacherous, but they are also good-tempered, and can appreciate kindness. They are not deficient in intelligence, though they cannot count more than two. They have no temple, no idol, no worship, but they have some idea of a spirit-world. They have no houses; they put up a lean-to towards the wind without a roof. They wear no clothing. I visited one of their settlements, where I saw about thirty men and women—not a child amongst them. The men were naked; each one had a bow and arrows. The women, too, were naked; in the whole settlement there was not a quarter of a yard of cloth of any kind. They have but a very dim idea of ornament. Round their neck, all of them were wearing bones of dead relations. I saw one wearing the skull of her mother; another had the lower jaw suspended on her chest. I examined the strings of ornaments round their necks; I found one was made up of pieces of ribs, another was made up of finger-bones, separated from each other by vertebral bones. The women shave their heads, and smear their bodies with a reddish clay, mixed with turtle oil. Men and women are inveterate smokers. I was told that one woman in the

settlement had been baptised years ago by Mr. Warneford, by the name of Martha. She was not in the crowd, and I sent for her. I shall never forget what a shock it gave me as she approached, presenting exactly the same appearance as her sisters by her side. It was indeed sad to see this poor sheep wandering forlorn and uncared for in the wilderness. I have thus stated plainly what I myself saw of these poor people, who are debased rather than depraved.

"I propose placing the Nichobar Islands under the charge of the Missionary. The climate of these islands is against European constitutions, and I propose that the work there be carried on much in the same way as Bishop Patteson worked amongst the South Sea Islands. He will pay short periodical visits, get lads to return with him to the Mission station, there to be trained, and thus be fitted to return to their villages as Mission agents."

**A**RRANGEMENTS have been made for the Rev. W. H. Cooper to start for a special Missionary tour in North-West Canada on April 12th.

The Rev. J. Bridger, the Society's Organising Secretary for the diocese of Liverpool, proposes to leave that port, in connection with his work as S.P.C.K. Emigrant Chaplain, on April 19th, with a party of emigrants for Canada.

It has also been arranged for the Rev. R. O. Greep, Mr. Bridger's assistant in emigration work, to leave with a party early in June. In connection with these departures communications may be addressed to the Rev. J. Bridger, St. Nicholas Church, Liverpool.



## REPORTS RECEIVED.

Reports have been received from the Rev. Abdul Ali, B. C. Choudhury, W. Drew, D. H. G. Dunne, S. Endle, H. J. Harrison, F. H. T. Hoppner, P. M. Mukerjea, H. H. Sandel and J. C. Whitley of the diocese of *Calcutta*; A. Inman and R. D. Shepherd of *Madras*; P. A. Ellis, A. Gadney, C. Gilder, C. King, H. Lateward, G. Ledgard, F. H. Lord, J. D. Lord, J. J. Priestley, J. St. Diago, J. Taylor, Narayan Vishna and T. Williams of *Bombay*; R. Balavendrum of *Singapore*; J. Baker, A. A. Dorrell, J. Eedes and B. C. Mortimer of *Capetown*; D. Mzamo and A. J. Newton of *Grahamstown*; C. Johnson and S. M. Samuelson of *Zululand*; W. A. Illing, B. Karn and E. H. Shears of *Maritzburg*; W. H. R. Bevan, W. Crisp, G. Mitchell and E. W. Stenson of *Bloemfontein*; H. Sadler of *Pretoria*; J. C. Hands and J. C. Lambert of *St. Helena*; G. H. Smith of *Madagascar*; E. P. Fluelling, W. Greer, S. J. Hanford, C. F. Higgins, J. W. Milledge and J. Neales of *Fredericton*; M. M. Fothergill, J. P. Richmond, P. Roe and H. C. Stuart of *Quebec*; J. Kemp, R. Lonsdell and J. W. Pyke of *Montreal*; T. Lloyd and J. K. McMorrine of *Algoma*; R. Avery, P. J. Filleul, W. E. Gelling, H. H. Hamilton, R. Jamison, T. W. Johnstone, J. A. Kaulbach, J. T. T. Moody, E. E. B. Nichols, J. H. Read, P. B. Reagh, T. Richey, D. Smith, J. S. Smith, W. H. Snyder, H. Stamer, G. Townshend and L. M. Wilkins of *Nova Scotia*; C. Baker, G. H. Bishop, G. Crane, G. S. Chamberlain, E. Colley, J. Godden, T. A. Goode, J. C. Harvey, H. C. H. Johnson, C. Meek, T. G. Netten, A. C. Waghorne and A. S. H. Winsor of *Newfoundland*; W. J. H. Banks of *Jamaica*; H. E. Olton of *Antigua*; C. D. Dance, F. P. L. Josa and H. R. Moore of *Guiana*; E. C. Hopper and A. C. Shaw, Missionaries in *Japan*, and C. G. Curtis, Missionary at *Constantinople*.

## ANNUAL MEETING.

THE Annual Meeting of the Society was held, in compliance with the Charter, at 19, Delahay Street, on Friday, February 16th, at 2 p.m., the Bishop of Colchester in the Chair. There were also present Bishop Perry, Rev. B. Compton, Rev. Dr. Currey, Sir C. P. Hobhouse, Bart., Rev. J. E. Kempe, *Vice-Presidents*; A. Strickland, Esq., Rev. W. C. Bromehead, Rev. Prebendary Cadman, Rev. R. T. Davidson, General Davies, T. Floyer, Esq., General Gillilan, General Lowry, C.B., General Maclagan, Rev. J. F. Moor, General Nicolls, Rev. Canon Pownall, Sir Bryan Robinson, Rev. E. J. Selwyn, J. G. Talbot, Esq., M.P., General Tremeneheere, Rev. Canon Venables, S. Wreford, Esq., *Members of the Standing Committee*; Rev. S. Arnott, H. Mc. L. Backler, Esq., Rev. J. W. Bennett, Rev. H. S. Blunt, Rev. J. Boodle, J. Brunel, Esq., Rev. J. W. Buckley, Rev. C. Bull, C. J. Bunyon, Esq., F. J. Candy, Esq., Rev. J. H. Clayton, Rev. W. L. Collett, Rev. G. T. Cull Bennett, Rev. T. Darling, Rev. W. H. Daubney, Rev. E. S. Dewick, Rev. R. J. Dundas, J. Dunn, Esq., Rev. T. S. Echazalaz, Rev. J. J. Elkington, Rev. W. Foster Elliott, C. C. Ferard, Esq., Rev. Dr. Finch, General Fooks, Rev. W. C. Fox, Rev. C. D. Goldie, Rev. G. Greenwood, Rev. W. H. Grove, Rev. R. S. Hassard, Rev. H. Hawksley, Rev. W. C. Hayward, W. H. Heaton, Esq., Rev. H. G. Henderson, T. W. Herbert, Esq., Rev. T. Hill, Rev. W. Hodgson, Rev. J. W. Home, Rev. J. W. Horsley, Rev. E. Hoskyns, G. B. Hughes, Esq., Rev. C. W. N. Hyne, A. C. King, Esq., Rev. J. M. Lester, Rev. B. Maitland, Gen. Moberly, Rev. F. L. Moysey, Rev. Canon Owen, J. Palmer, Esq., Rev. W. Panckridge, E. Pennington, Esq., C. R. C. Petley, Esq., Rev. T. O. Powlett, Rev. G. P. Pownall, H. S. Redpath, Esq., Rev. G. C. Reynell, Admiral Robertson-Macdonald, Rev. W. F. Satchell, Rev. S. Secretan, Rev. J. H. Snowden, Rev. C. A. Solbé, Rev. H. Swann, Rev. W. O. Thompson, Rev. Dr. Townsend, Rev. W. P. Trevelyan, J. F. Ward, Esq., Rev. H. H. Westmore, S. J. Wilde, Esq., Rev. A. Wilson, Rev. C. Witherby, Rev. R. Wood, Rev. W. B. Wright, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Auditors' Report was presented by C. J. Bunyon, Esq., and was accepted.

3. The Rev. Prebendary Kempe presented the following Report of the Treasurers on the Society's Income for the past year, as compared with 1881:—

	1881.			1882.		
I.—GENERAL FUND:—	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c. . . . .	75,119	15	6	78,832	0	5
Legacies . . . . .	5,420	18	2	8,030	18	9
Dividends, Rent, &c. . . . .	4,168	6	1	3,983	6	5
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	84,708	19	9	90,846	5	7
II.—APPROPRIATED FUNDS . . . . .	10,626	0	8	18,195	5	2
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	95,335	0	5	109,041	10	9
III.—SPECIAL FUNDS . . . . .	39,643	17	3	33,571	0	7
	<hr/>			<hr/>		
	£134,978	17	8	£142,612	11	4

4. Resolved that the surviving Vice-Presidents, not being *ex officio* Vice-Presidents, be re-elected, and that the Bishop of Barbados, the Bishop of Adelaide, the Bishop of Algoma, Bishop Branch (Coadjutor Bishop of Antigua), the Bishop-Elect of Sierra Leone, the Bishop-Elect of Tasmania,



Bishop Bromby, the Right Hon. G. Cubitt, and Lord Robartes, be elected to the office of Vice-President.

5. Resolved that the Bishops of the Church in the United States of America, in communion with the Church of England, be elected Honorary Associates of the Society for the ensuing year.

Resolved also that the Rev. J. E. Kempe, Henry Barnett, Esq., and A. Strickland, Esq., be re-elected *Treasurers*; C. J. Bunyon, Esq., H. W. Prescott, Esq., and R. M. Harvey, Esq., *Auditors*; that the Rev. H. W. Tucker be re-elected *Secretary*; and W. F. Kemp, Esq., and the Rev. E. P. Sketchley, *Assistant-Secretaries* for the ensuing year; also that J. W. Ogle, Esq., M.D., the Society's honorary Consulting Physician, be requested to continue his valuable services.

6. The Standing Committee nominated the Rev. Canon Gregory, the Rev. Dr. Currey, and the Rev. Berdmore Compton, as the three Vice-Presidents, one of whom shall take the Chair at the Monthly Meetings of the Society during the ensuing year, in the absence of the President or of a Bishop holding an English See, in accordance with Bye-Law 5.

7. The Rev. Brymer Belcher, Major-General Davies, Major-General Gillilan, General Sir Lintorn Simmons, G.C.B., Rev. F. W. A. Bowyer, Rev. J. H. Worsley, and the Rev. J. M. Fuller were declared to be elected Members of the Standing Committee.

8. The Rev. J. W. Ayre, Rev. Brymer Belcher, Rev. Prebendary Salmon, and General MacLagan, were declared Members of the Continental Chaplaincies Committee.

9. The following elections of Diocesan Representatives were reported:—

Newcastle—Hon. and Rev. Francis Grey and Benjamin C. Brown, Esq.; Lichfield—Ven. Sir Lovelace T. Stamer, Bart., and Thomas Salt, Esq., M.P.; Worcester—Hon. and Rev. H. Douglas and A. Baldwin, Esq.; Durham—R. K. Ellis, Esq. and Rev. A. Norman; Norwich—Rev. W. J. Stracey and S. Westthorp, Esq.; St. Alban's—Rev. H. F. Johnson and Thomas Jackson, Esq.; Lincoln—Rev. Canon Venables and Thomas Garfit, Esq.; Oxford—Rev. G. N. Freeling and C. C. Ferard, Esq.; Truro—Rev. F. Hockin and T. Polwele, Esq.; Chester—Hon. Wilbraham Egerton, M.P. (*vice* Col. King, deceased); Hereford—W. L. Lowndes, Esq. and Rev. H. W. Phillott; Llandaff—Rev. W. Feetham; London—Rev. W. Panckridge and Rev. J. H. Snowden; St. Asaph—Archdeacon Ffoulkes and Canon Howell Evans; Manchester—The Dean of Manchester and Hugh Birley, Esq., M.P.; Carlisle—Rev. Canon Prescott.

10. Votes of thanks were given to the Treasurers, Auditors, and Hon. Physician, for their services during the year.

11. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year in pleading its cause by preaching sermons or addressing meetings:—

Rev. T. Abraham, Rev. W. C. Allen, Bishop of Antigua, Bishop Coadjutor of Antigua, Sir Alexander Arbuthnot, Rev. Canon Barry, D.D., Rev. B. Belcher, Rev. A. L'Argent Bell, Rev. W. Benham, Rev. G. C. Bennett, Rev. E. B. Bhose, Rev. E. Bickersteth, Rev. S. Blackburne, Rev. W. H. Bliss, Rev. H. J. Bodily, Rev. T. J. Booker, Rev. C. H. Bowden, Rev. W. C. Bromehead, Rev. R. Bullock, Rev. Canon Butler, Bishop of Carlisle, Earl of Carnarvon, Rev. Canon Boyd Carpenter, Rev. J. Cave Browne, Rev. A. Chiswell, Rev. W. F. Clay, Rev. W. L. Clementson, Rev. W. R. Cochrane, Rev. Astley Cooper, Rev. W. H.

Cooper, Rev. W. Croucher, Rev. W. S. Darling, Rev. W. Y. Daykin, Rev. J. Denton, Rev. C. C. Elcum, Rev. Dr. Finch, Rev. Dr. Forrest, Rev. R. J. French, Rev. J. H. Geare, Rev. Canon Gaul, Rev. J. W. Gedge, Rev. Simon Gibbons, Rev. C. D. Goldie, Rev. J. Greatehead, Rev. F. C. Green, Rev. S. Green, Ven. C. C. Greenway, Rev. Canon Gregory, Rev. F. B. Gribbell, Very Rev. J. Grisdale, Rev. A. W. Hadley, Ven. J. A. Hessey, Rev. A. Hitchins, Rev. J. F. Hocter, Rev. A. C. Hoggins, Bishop of Honolulu, Rev. F. Hopkins, Rev. W. T. Image, Rev. A. Ingleby, Rev. Blomfield Jackson, Rev. J. Stuart Jackson, Rev. T. B. Jenkinson, Rev. Canon W. H. Jones, Rev. H. P. Kane, Rev. W. H. Kay, Rev. W. S. Kennedy, Rev. N. Keymer, Rev. C. B. Knox, Rev. W. J. Knox-Little, Rev. Holland Lomas, Gen. Lowry, C.B., Ven. G. Mason, Rev. J. B. McEwen, Rev. G. F. Maclear, D.D., Ven. W. E. Matthew, Rev. D. Moore, Rev. S. Morley, Rev. A. W. Mountain, Bishop of Newcastle, Rev. H. S. Newton, Rev. W. Panckridge, Rev. H. Philpott, Rev. H. M. Pollitt, Rev. F. S. Poole, Bishop of Rangoon, Rev. G. C. Reynell, Rev. A. W. L. Rivett, Rev. J. L. R. Robinson, Bishop of Saskatchewan, Rev. J. R. Serson, Rev. W. Sinclair, Very Rev. E. W. Spalding, Rev. C. R. Sowell, Rev. E. Symonds, Rev. A. C. Taylor, Rev. J. H. Thomas, Rev. Dr. Thornton, Rev. C. F. Tobias, Bishop Tufnell, Rev. L. Tuttiett, Rev. W. T. Veness, Ven. H. Master White, Rev. W. A. Whitworth, Rev. T. Woodman, Ven. C. T. Woods, Rev. W. B. Wright.

12. On the recommendation of the Standing Committee, the appointment of the Rev. E. Evans to Montserrat, Antigua, was confirmed, and Mr. David Joseph Flynn was accepted for work in the Diocese of Calcutta; and Mr. Adam Clarke McLaughlin was appointed an Oriental Exhibitioner at St. Augustine's College, Canterbury.

13. Agreed that the Society's Seal be affixed to a Power of Attorney for the Sale of Stock.

14. On the proposal of the Standing Committee it was agreed—

“That Bye-Law 31 (viz. ‘That no part of the Society's General Fund be applied to the erection of buildings, except at the commencement of new Missions to the heathen’) be repealed, and that the numbers of the following bye-laws be altered accordingly.”

15. The Standing Committee brought forward an amended form of Bye-Law 13.

The Rev. T. Darling moved as an amendment, that the consideration of the question be adjourned to the next quarterly meeting. This amendment was lost.

It was agreed, on the motion of the Rev. J. W. Horsley, to insert the words “in alphabetical order.”

Bishop Perry moved to insert the words “nominated by two or more members, together with the names of their respective nominators.”

This amendment was lost.

The Rev. G. Greenwood proposed the motion of which he had given notice, which on a division was lost.

After discussion the Bye-Law was passed in the following form :—

“13. That the Incorporated Members resident in each diocese in England and Wales shall elect two Diocesan Representatives, being Incorporated Members, and not Vice-Presidents or paid officers of the Society, to be Members of the Standing Committee, and that each such diocesan election shall continue in force for a period of three years, unless a vacancy shall within that time take place. The election in each Diocese shall be conducted by the Diocesan Secretary or Secretaries, who shall in the first instance send a circular to all the Incorporated Members in the Diocese asking them to nominate as candidates within a fixed

time any two members willing to serve if elected. On receiving the requisite answers, the Diocesan Secretary or Secretaries shall circulate voting-papers to the members, containing in alphabetical order the names of those nominated, and a request that each voter will return the said paper on or before a certain day, signed by him, and with his initials against not more than two candidates for whom he votes : and the Diocesan Secretary or Secretaries shall thereupon cast up the votes and report the names of the persons elected to the Secretary of the Society on or before February 10. The Secretary shall then report such elections to the Society at its Annual Meeting in February. In the event of an equality of votes the Member who has been for the longest time an Incorporated Member shall be reported as elected ; and in the event of no election being reported, the Diocese will be considered to be unrepresented until the next Annual Meeting.

"The forms of nomination and voting shall be supplied on application to the Society's office."

16. The Rev. W. C. Bromehead obtained leave to withdraw the motion of which he had given notice.

17. The Rev. J. W. Horsley brought forward the motion of which he had given notice with regard to the Standing Orders. On a division it was lost.

18. The Rev. T. Darling brought forward the motion relating to the Society's prayers, which on a division was lost.

19. Regulations.—A revised copy of the Society's Regulations was, in accordance with Bye-Law 32, laid on the table.

20. The Secretary reported that the Board of Examiners for 1883 had been constituted as follows : the Rev. Canon Barry, the Rev. Prebendary Cadman, the Rev. Dr. Robinson Thornton, the Rev. C. H. Turner, and Archdeacon Cheetham.

21. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April :—

The Hon. and Rev. Canon Brodrick, Godalming ; Henry Loryden, Esq., Broomegrove, Sheffield ; Rev. J. P. Barnes, Ballycastle, Ireland ; Rev. Dr. J. H. Robson, Edgeborough, Guildford ; Rev. G. C. Ommannay, St. Matthew's, Sheffield ; Rev. C. S. B. Riddell, Aylesbury ; R. F. Isaacson, Esq., 38, Bessborough Street, Pimlico, S.W. ; Rev. T. W. Dolphin, St. Peter's, Mansfield ; Rev. S. Etheridge, Haslemere, Surrey ; Rev. J. B. Chandler, Witley, Godalming ; Rev. Barrington G. Browne, Peperharrow, Godalming ; Rev. H. Benson, Farncombe, Godalming ; Rev. W. Tringham, Busbridge, Godalming ; Rev. J. R. Charlesworth, Elstead, Godalming ; Rev. A. S. Blencowe, Witton, Northwich ; Rev. Llew. Thomas, Jesus College, Oxford ; Rev. C. Leveson, 23, Holland Street, Kensington, W. ; Rev. T. W. Lee, Leafield, Witney ; Rev. R. H. Gibson, Lound, Lowestoft ; Rev. W. R. Clayton, Howe Bridge, Atherton, Manchester ; Rev. Alf. T. Harvey, Kentstown, Navan, Ireland ; Rev. A. Pownall, Trowse, Norwich ; Rev. A. A. Leonard, Fordington, Dorchester ; and Rev. H. Miller, Ashbury, Shrivenham.





# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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APRIL 2, 1883.

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## GRAHAMSTOWN.

**K**EISKAMMA HOEK is one of the most famous South African Missions. Founded in 1859, it is one of the oldest in the province. For we have only to go back eleven years earlier (to 1848) for the date of Bishop Gray's landing, when there were but some dozen or fifteen clergy in the whole province, and not a single Kaffir Churchman.

The foundations of Christianity at Keiskamma Hoek were laid by the Rev. W. Greenstock and his wife.

It early gave hopeful promise, and has grown wonderfully since the present Missionary, the Rev. Charles Taberer, took charge of it.

The district over which it spreads may be considered to be about a thousand square miles in extent, measuring some fifty miles in length by twenty in breadth. In this large area Mr. Taberer has five English and ten Native congregations, the total population being 14,000, of whom 13,000 are natives.

At St. Matthew's, the home station, there are both an English and a Native congregation, and it is here that the institutions

which have so materially aided the growth of the Mission are concentrated.

The extent and efficiency of the schools may be estimated from the amount of the Government grant, which is no less than £1,800 per annum.

The industrial work has been for many years a special feature at St. Matthew's. Tinsmiths, carpenters, and other artisans are trained in the workshops, and the value of such institutions in civilising and christianising the Kaffir tribes may be easily imagined.

Another great institution is that of the boarding houses for the children of the schools. Last year the boys' department was opened, that for the girls having been erected some years ago; both are quite full. There are sixty boys and thirty girls thus received, and the applications for admission are very numerous.

In 1877, the handsome stone and brick Church of St. Matthew's was opened, having been erected by Mr. Taberer's exertions at a cost of £1,530, of which £1,000 was contributed on the spot.

In fact, the liberality of the people of this Mission is a wonderful evidence of the reality of their religious profession.

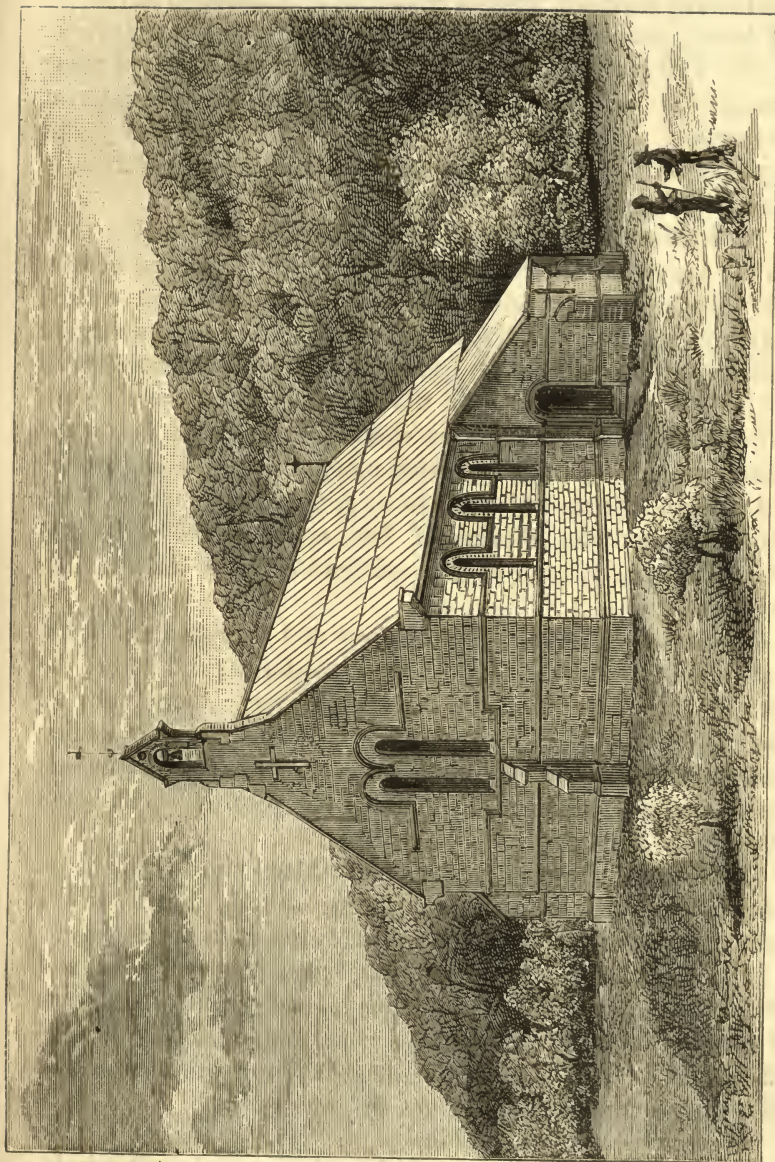
During the year ending June 20th, 1882, Mr. Taberer spent £1,788 7s. 5½d. on the erection of new school buildings, and altogether during the last ten years £5,156 7s. 6d. on buildings, including the new church.

The expenditure in the school and boarding departments during the year (ending June 30th) was no less than £1,675 5s. 7d., and that in the industrial department £4,254 11s.

The grand total of expenditure on St. Matthew's for the above year was £7,954 1s. 1d., and this was almost entirely locally met by the Government grants earned, the school fees, offertories, subscriptions, &c.

In the industrial department there are thirty-one native apprentices indentured to the following trades—carpentry, waggon-making, blacksmithing, and tinsmithing. These boys are all boarded in the institution with those who come as students, and receive their education in the evening school, and and in the Scripture and Sunday classes. They are thus enabled





ST. MATTHEW'S CHURCH, KEISKAMMA HOEK.



to keep up their reading during the term of their apprenticeship, and finally leave the Mission School with the unusual advantage of having learned a trade in addition to their book-learning.

Mr. Taberer speaks with satisfaction of the state of these institutions and the admirable reports of the Government Inspectors, and adds that he has every reason also to be satisfied with the results that the work among the heathen of this district has recently obtained.

"I attribute," he writes, "much of this success, under God, to the assistance I derive from the regularly organised work of the Catechists and Readers on my staff, who meet me on a fixed day once a month, to talk over past work and to receive definite instructions for their future exertions among the heathen kraals of my Mission District. On the first Sunday of every month all the native out-stations are closed and all come in to the home-station, to join in the grand united services in our beautiful Mission Church, which are so cheering a feature of our work. On this particular Sunday of last month there were 135 Communicants present at the celebration after the morning service."

The statistics of the Mission show 290 European and 1,200 native members of the Church, 40 of the former and 360 of the latter being Communicants. During the year there were 92 Baptisms, 70 of them being of natives, of which 30 were adults, and 48 persons were confirmed, while no less than 75 unbaptised persons were at the end of the year under Christian instruction.

The care of these numerous undertakings must needs be no slight one, and we cordially sympathise with Mr. Taberer in the expressions with which he concludes his report to the Society:

"I can only hope and trust that I may be given health and strength to bring about a continued development of the work I have in hand in the years to come, and especially to wage successful warfare against the strongholds of heathenism that still exist in various parts of my Mission district."

In reading of such a Mission as this, we cannot but be struck by the short time in which such results have been, by God's grace, produced.

Three and twenty years is but a very short period, when we come to consider it, in which to raise up from a race, in a condition like that of the Kaffirs, such a body of civilised Christians as compose the congregations at Keiskamma Hoek. Other, and much younger, Missions in South Africa are showing like happy fruits of the Church's work.



## MADAGASCAR.

REPORT OF THE EAST COAST MISSION, BY THE REV. ALFRED SMITH.—EDUCATION.—GROWTH OF THE COAST TRADE.



IN forwarding to you the accompanying statistics of the Tamatave Mission, I propose to give a short account of each station with which I am connected.

1. *Tamatave*.—This is the most important town on the whole east coast of Madagascar. It is situated in about 18° 12' S. lat., and 49° 40' E. long. A narrow spit of sand runs out into the sea, having a small bay on each side, and it is on the peninsula thus formed that Tamatave is built. The harbour is protected by three large reefs which run from the extreme point of the peninsula at a small angle nearly up to an island called Prune Island, seven miles distant. These reefs, acting as breakwaters, render the harbour both secure and comparatively smooth. There are three passages between the reefs by which ships may leave and enter, but that between the middle reef and the one in contact with the shore, is the one chiefly used. The principal street of the town, and which rejoices in the name of Rue Royale (in spite of English attempts to call it High Street), runs up the centre of the peninsula. In Rue Royale are found the houses of the principal residents of Tamatave. The native population is congregated in three chief villages situated on the south side of Rue Royale, called respectively Antsiraka, Ampasimazava, and Analamangahazo. A short distance from the town, and a little to the north-west,

stands the famous fort, built (probably by Arabs) of coral concrete, and protected by an outer earthwork. To the east of the fort the Hova soldiers have made a village for themselves, which they have named Ambatomasina. Still further westward, a new village has sprung up within the last few years, and owing to a destructive fire which occurred at Ampasimazava, and which nearly swept the whole village away, is rapidly increasing in size, and is named Antanambao (New Town). The market is on the north side of Rue Royale, having the Malabar quarter to separate the two.

The population of Tamatave, numbering about 6,000, grouped as above, is composed of Europeans (English, French, and German), Americans, Mauritians, Bourbonnees, and Malabars, which form the foreign element, and of Betsimisaraka and Hova, which form the native element. The English residents consist of H.B.M.'s Consul, two merchant houses, one Missionary of the L.M.S., and one of the S.P.G. There are two American houses, two French, and one German.

The bulk of the foreign element consists of Creoles from the neighbouring islands of Mauritius and Réunion. Some of these are the active pioneers of the sugar manufacture. There can be no doubt that this manufacture will be the great industry of Madagascar in the future. Four mills are already worked with marked success, and it only requires a change in the Malagasy land laws, in the direction of freedom of purchase, so as to enable foreigners to become absolute possessors of land, and so create security for capital, in order to greatly extend the manufacture. The rest of the Creoles either occupy themselves in various handicrafts, or carry on a small trade with the natives. They all speak the French language, so that on account of their number, French has become the language of Tamatave. In religion nearly all are nominal Roman Catholics.

The native population, consisting, as I have said, of Betsimisaraka and Hova, numbers about 5,500. The Hova part is made up of soldiers and their officers, who are stationary, and traders from Imerina who go up and down the country with merchandise.



It is therefore the Betsimisaraka tribe with which we have to deal in our Missionary efforts connected with this part



THE RIVER VOHIDOTOY, MADAGASCAR.

of the coast. This tribe extends a long way north and south of Tamatave, and covers a considerable tract of country. Less

energetic than their conquerors, the Hova, they are perhaps more straightforward and trustworthy. Their great curse is, in fact, their laziness and impenetrable indifference, and it is probably because it is so that the Hova have been able to subjugate them so easily. They care nothing whatever for religion or education, and are perfectly contented so long as they have the barest necessities of life. And their natural slowness of intellect has been miserably increased by the enormous importation of rum from the British colony of Mauritius, and the French one of Bourbon.

To show to what a terrible extent rum-drinking amongst the natives has progressed, it is sufficient to state that during the last few years rum has doubled itself both in value and in the quantity imported. Even now a whole barrel may be bought for \$20. The awful result of this vice ought to be seen to be believed. The natural degradation of the natives has been fearfully increased; there is hardly a single native house in Tamatave where a rum-barrel is not kept ready tapped—the population is visibly decreasing, and vice of every sort has become more and more intense. Numbers of natives absolutely live in a state of semi-intoxication, and have become so steeped and sodden with rum that they are beyond the reach of any higher influence.

It is a melancholy thing that white traders should be able, notwithstanding all attempts of the Malagasy Government to prevent it, to destroy both the bodies and souls of these natives, for the selfish gratification of money-making.

There are about fifty Malabars resident in Tamatave; but, scattered up and down the country, there is a far greater number. They are nearly all heathen, though one or two have come to me with their baptismal certificates given in India and Mauritius. Unfortunately in each case the man has been intoxicated when he came to me. Their influence, therefore, on the Malagasy is altogether bad.

Such, then, is the population of Tamatave. The great difficulties to be encountered in Mission work in Tamatave are briefly these. Among the Creoles the absolute want of all restraining power, whether that of local authority or of public

opinion, which enables them to cast off all traces of civilisation and descend to the level of the natives themselves ; and among the Malagasy that impenetrable indifference for anything higher and better, natural to their benighted condition, and intensified a hundred-fold by the importation of rum.

In order to cope with these difficulties, which are, alas ! common to all coast villages, what is being done ? There is the Jesuit Mission, which concerns itself chiefly (and with, I am afraid, hardly any success) with the Creoles, the L.M.S. Mission, to which the Hova belong, and which also works among the Betsimisaraka, and our own. The Jesuits have one church, with schools attached ; the Independents have two churches, with one school ; and we have two churches, a boys' and girls' school, and a girls' boarding-school. St. James's Church stands at the upper end of the town over against the fort. It is a fine wooden building, built about six years ago. Here we have a daily Matins and Evensong, at which the school children attend, besides a faithful few who live up to their Christian profession. On Sundays we have two full services, with a fortnightly communion in Malagasy ; an alternate Evensong with sermon, in English and French, and a fortnightly English celebration. The average congregation at the Malagasy Sunday services is, as you may see by the statistics, 220, including children. The French service was started some twelve months ago, on finding that some of the Creoles who attended the English service did not understand that language. The attendance of the English residents is but small. In fact, sometimes there is not a single English person besides myself in church. The regular attendants are a few Creole ladies, who have mostly belonged to the Church previously in Mauritius.

It is impossible to keep up regular classes for the natives in religious instruction, on account of their terrible inertness ; the most that can be done is in the way of visiting them in their houses, when they are sick and suffering. I have, however, succeeded in holding a Confirmation class, and those who have attended it have been lately confirmed by the Bishop.

With regard to the schools, there is a great deal to be thankful for. The new Governor of Tamatave, once a L.M.S.



catechist, has interested himself in education, and publicly ordered all children to be sent to school. The result has been exceedingly good, and we have received a large number of new scholars. However sodden the Betsimisaraka may be, they have from long acquaintance and dislike to the Hova, come to look upon the Church of England as their own especial Church, and consequently, when ordered to send their children to school, *eleven* out of twelve sent their children to us. The 175 scholars on our books may not appear a large number, but when one considers what I have said about the indifference of the Betsimisaraka with regard to everything elevating them from their miserable condition, and the fact that for many years there have not been one-third of that number in the schools, one is thankful enough. We can, with God's help, do something with the children. The girls' boarding-school, under the fostering care of Miss Lawrence, is yet in its infancy; but with such a devoted worker as she is, it may confidently be expected to prosper. There are at present only eight boarders, but as soon as the house, which is being enlarged, is finished, the number will be increased.

Our second church is in the native town of Antsiraka, at the southern end of Tamatave. It is a rush building, with a boarded floor, and is used as a Mission-room for Sunday services.

2. *Mahasoa*.—This is a large native town about two hours and a half's journey west of Tamatave. It is important both for a good and a bad reason. It is the centre of the Queen of Madagascar's sugar estate, and it is the penal settlement for the parts round Tamatave; all criminals who are put in chains are sent there to work on the sugar estate. There is, of course, a Hova governor, and his wife belongs to us. Here, too, is an Independent chapel. We have a good wooden church, built in 1878. The work is very promising. It is under the care of Iakoba Ikemaka, who is unfortunately still a slave, but who is a good and trustworthy man, and though insufficiently educated, works with great conscientiousness. Another slave, named Marka, helps him in the school. What is wanted here is, without doubt, a European Missionary. The

growing importance of the place, on account of the sugar manufacture, is an imperative call to us to thoroughly occupy it while there is yet time. With an European Missionary resident there, the work could be doubled in a very short time, and many outlying hamlets taken in hand. The average Sunday congregation is eighty-six; there are forty-two communicants, and sixty-nine scholars of both sexes. Of course rum-drinking is simply rampant.

3. *Ivondrona*.—*Ivondrona* is situated on the right bank of the river of the same name; it is about two hours' journey from Tamatave, and is on the high road to the capital. It is important as being the place where the revenue duties on produce brought down the country are collected. As the sugar industry advances it will become increasingly important, as it stands at the head of the water communication with Tamatave. Like all towns on the high road to the capital, it suffers from being one of the halting-places of luggage-carriers up and down country. These carriers after coming in with their loads give themselves up to drunken revels, and their singing and howling lasts far into the night. In consequence of this thoroughly miserable circulating population, Mission work is exceedingly hampered. The people in whose houses the carriers lodge are, or soon become, one with their lodgers. They cannot refuse admittance even if they wished. What can be the result, where in one small hut, husband, wife, and children, after a drunken revel, lie down to sleep, surrounded by a dozen drunken carriers? What can be hoped from children who daily are accustomed to such sights? Notwithstanding all this, the average Sunday congregation here is fifty-five; there are fifteen communicants, and forty-eight scholars of both sexes. There are, besides our church, a Roman Catholic one, and an Independent one, in the place.

4. *Ankarefo* is also on the high road to the capital, and is about half a day's journey from *Ivondrona*, after crossing the river. The stationary population is small, but, like *Ivondrona*, it is the halting-place of luggage-carriers. The church here is only a small one, walled with reeds and thatched with the leaves of the traveller's tree. The head man of the place

belongs to us, and through his influence the Sunday congregations are much larger than one would expect. The average attendance at church is sixty-five, and the number of scholars of both sexes is twenty.

5. *Ampanalana* lies to the north of Tamatave, and is important, like Ivondrona, from its being at the head of the water communication between Tamatave and two sugar estates. It is an exceedingly benighted, rum-drinking place, and our Mission work there has had only a small success. There are, however, marks of improvement, and as we have lately brought down a catechist and his wife from the capital and established them



A NATIVE CHURCH, MADAGASCAR.

here, better things may be hoped for. The church is a nice one, though small, and on Sundays an average congregation of forty attend it. There are, however, only fifteen scholars of both sexes in the school.

6. *Ifontsy* is a day's journey northward of Ampanalana. It is situated on an island formed by a separation of the river Voloina. Before this place was taken up by us a few years ago, it was quite heathen. It has been, therefore, very up-hill work, and there has been much heathen opposition, which still continues. The head man of the place is violently opposed to us now, though he was the very man who asked us to establish a



church there. Unfortunately Mission work on the coast is looked upon as a Hova movement, and the people have such a dread of Hova influence, that they become opposed to everything which they consider emanates from them. Our catechist has often been told that his object is to destroy the old customs (proverbially good), and to subject the people to Hova oppression. He has therefore become so disappointed with the result of his work, that he has petitioned to be removed. It has thus become necessary to find a steadfast man to put into his place. The average congregation in our small church is, however, twenty-five, and there are twenty-five scholars of both sexes in the school.

7. *Mahavelona* is the name of the native town situated at Foule Point, about thirty miles to the north of Tamatave. It is a sea-port town, and one of considerable importance. It is famous as being one of the places in Madagascar first occupied by a French colony, led by a doctor named Guillaume de la Touche, who died and was buried here, in 1766. His tomb, marked by a headstone, with his name, &c. inscribed thereon, is still to be found in the centre of a grove of mango trees, which perhaps his own hand had planted. The colony suffered terribly from fever, and was eventually driven out of the country by the Hova, who have since built a fort there. At the present time there is a Hova governor, with his retinue of officers and soldiers, who have formed a town for themselves round the fort, and also a Betsimisarakaka town near the beach. Our church, which is a rush one, and fast falling to pieces, is in the Betsimisarakaka town, while the Independents have a chapel about half-way between the two towns. The Governor and all the Hova belong to the latter. Notwithstanding its distance from Tamatave, which prevents its being visited more than once or twice a year, the work done has been as satisfactory as one could expect, though it can never be anything but a disgrace to us until it is restored to its former position, with a resident European priest. There is an average congregation of seventy; the same number of scholars on the register, and there are twenty-nine communicants. Mahavelona is a place that might have been thoroughly Christianised by this time, and have been

stretching on the Gospel influence farther northward, had it continued under the care of an European Missionary. It seems to me to be a disgrace to us, that places once planted should be neglected Throughout the whole length of the whole east coast, a distance of  $25\frac{1}{2}^{\circ}$  of latitude, there are only *two* men! There ought to be a resident Missionary at Mahasoia, Mahavelona, Fenoarivo (now abandoned), and Vohimaro (also abandoned). Whose fault is it that there are not? Surely the fault of the Church at home. I cannot therefore conclude my report without earnestly impressing upon the Society the crying need there is for four more priests for the above-named places, besides a schoolmaster for Tamatave. If we had these workers, the whole east coast north of Tamatave, with God's blessing, might be evangelised, and delivered from the outer darkness now lying over it.

### TAMATAVE MISSION, 1882.

Stations.	Names of Clergy, Catechists, &c.	Average Sunday Congregation.	Communi- cants.	Scholars.	Confirmed.	Baptisms.
Tamatave	Rev. Alfred Smith	—	—	Boys 80	17	37
	Rv. D. J. Andrianado.	—	—	Girls 95		
	Randrietsa . . .	220	51	175		
Mahasoia . .	Iakoba Ikemaka . . .	—	—	—	—	7
Ivondrona . .	Marka . . .	86	42	69		
Ankarefo . .	James Itsivazaha . .	55	15	48		
Ampanalana . .	Rainizafy . . .	65	1	20	—	—
Ifontsy . .	Ramorasata . . .	40	4	15	—	—
Mahavelona . .	Rafaralahy . . .	25	1	—	—	1
	Ratsimandresy . .	70	29	—	—	—
Totals . .	—	561	143	422	17	45



### PRETORIA.



FROM Pretoria we have received reports from the Bishop and several of the clergy.

The Rev. G. D. Webster, who is the Missionary at Pretoria itself, reports that

“Shown by such signs as a good, steady average in the Sunday congregations, a fair attendance (for this country) at the daily services, increase

in the number of communicants, and a ready response to appeals for help, the Church's work is steadily progressing here.

"I hope that in reporting manifest improvement in the Sunday school, both in numbers and character, I shall not appear to be praising myself as superintendent, as my action has been simply in lines already laid down by the Bishop, and has been ably seconded by others.

"Besides work in Pretoria, I have had some experience in the itinerating work I expected to be called upon to undertake.

"On Sunday, 24th September, I preached twice in Hetpoort, about forty miles from Pretoria, to a congregation of eighteen adults. There are English farmers scattered here and there among the Boer population of the country.

"It was pleasing to find that they eagerly pressed for a continuance of these services, holding out hope of larger congregations in future, as some were unavoidably prevented from attending, I was glad to be able to assure them, with the Bishop's authority, of a monthly service in future, alternately with one at Blauwbank about ten miles farther on.

"On Friday, the 6th October, I went to Middelburgh by post cart (ninety miles in the opposite direction) and held morning and evening services on Sunday for a congregation of about forty, and addressed a Sunday school of a dozen children, which had been begun at the Bishop's suggestion, and since sustained by one of its inhabitants in a most praiseworthy manner.

"Here also my ministrations were received with welcome.

"On the two following Sundays I took the evening services which the Bishop has instituted at Hutherley, ten miles from Pretoria, where about sixty white men are employed in a large factory, about one-half of whom attend the services and brighten them with hearty singing and responses.

"I should estimate the number of Church members in Pretoria at about 300, of whom 89 are communicants. The average attendance at each of the two principal, Sunday morning and evening, services is about ninety. The average Sunday congregation being about 140, as some come to both services. The Sunday school consists of between sixty and seventy children and six teachers."

It will be remembered that a gold field had been discovered near the important town of Lydenburg. The Missionary there, the Rev. H. Adams, says that

"Everything has had to give way to this discovery. At the present moment the Kaap Fields have a population of 400; 1,000 are reported as having left already, disappointed.

"Opinions differ as to the probable future of these fields—some think they will be deserted in six months' time, others that eventually a small but settled community will be established there.

"The Rev. C. M. Ellingham has recently been sent by the Bishop of the diocese to minister to the spiritual needs of the diggers.

"I have alluded to these new Fields because they affect Church work at my station. Many of my parishioners are working at them, many are



frequently travelling to and from them, and whole families have resided there.

"Notwithstanding these drawbacks, our Church and her organisations continue to improve. A year ago I informed you that the average congregation at morning and evening service was sixty,—it is now eighty-four; the average Sunday school attendance was twenty-four—it is now thirty. We then had a population of 250; it is now 237. Of that number 100 are members of our Church, eighty-four of the Dutch Reformed, twenty of the Roman Catholic, twelve of the Lutheran, three of the Presbyterian, and eighteen are Wesleyans.

"The English Church has been established here seven years, and although during the first six the population was larger and business more prosperous than that of the seventh, the year under review stands third in the list of offertories.

"The figures quoted speak of progress, and I am very glad to be able to add that there are many signs of growth in Christian consistency and spirituality, corresponding with outward appearances. It is, however, still the day of small things here; the Church has to fight hard against the curse of intemperance and much practical irreligion."

The Gold Fields, though near enough to Lydenburg to produce no little effect upon its population, are too far off (thirteen hours' journey) to be under Mr. Adams' care. Mr. Ellingham, whom, as we have seen, the Bishop has sent to them, describes the De Kaap Gold Fields as

"About nine miles in length, and say from seven to eight in breadth. I have been told that gold (not in payable quantities) has been found scattered over a much wider extent of country. Some say sixty miles or more; but opinions are divided as to the truth of this. The former limits refer to where people are settled, so far as persons living in tents and on prospecting gold-fields can be termed settled. The people gathered together there have come from different countries and are therefore of different nationalities. There are English, Afrianders, Dutch, Germans, Indians, Kafirs of various tribes and a few Chinese. It is among this motley crowd I have been living, the only Clergyman witnessing for God, save a quondam Rabbi who, from his insatiable thirst for gold, has got himself into no little trouble.

"The members of the Church, whether English or Afrianders, are at the present time but few and are scattered over a wide area. Many more were here at the beginning of the 'rush'; but as these fields have not as yet turned out what they were said to be, hundreds who have been disappointed have gone away to more prosaic modes of gaining a livelihood. As on all gold-diggings, people have been coming and going, and therefore the population is a fluctuating one, for six weeks ago some thousand or more were here, rushing about in all the feverish excitement and unrest of what I shall call a 'wild goose chase' for gold.

"I know that a clergyman living here and roughing it among them has its effect upon the diggers of the better sort. It has been said to me by the baser sort 'I wonder you dare live here, your life is not safe.'

"Concerning the spiritual condition of the people gathered together within a few months from different parts of this Africa, and even other lands, it is most difficult to express an opinion definitely; but while the few are piously inclined and live respectably, the rash majority are wild, lawless and immoral to a high degree. It has however gladdened my heart when passing a person, personally unknown to me, whose exterior was of the very roughest kind, to be stopped and asked when and where I was going to preach. I can safely say that during my residence here for three months, I have heard more bad language than at any other time of my ministry. Your *bonâ fide* digger is a curious specimen of humanity, and requires tact in being dealt with. I find them civil and kind in their way, and ready to assist me as far as lies in their power. I have been told of some rough diggers, who were ashamed to enter the humble tent where the Church's service was being held, that they stood outside even in the rain and heavy mists, in order to listen to God's Holy Word being read and preached. Who can tell whether the seed may not have fallen into some heavy heart which shall spring up and bear fruit unto Life Eternal."

Zeerust continues to equal the hopes with which the Rev. J. P. Richardson went there. He reports great appreciation of the newly-established ministrations of the Church on the part of the European population. Among the coloured people there do not appear to be many opportunities for work in this diocese, but, as Mr. Richardson expected, he has been able to enter upon an entirely new field of work for them. He says that the greatest attachment is ever shown by them to the services.

"A large waggon house, kindly placed at our disposal by Mr. Hutton, Reader and Churchwarden of St. John Baptist, and kept neat and clean by the exertions of two leaders, mentioned before, is overcrowded by eager faces, besides half as many again compelled through want of space to remain about the very wide door. Great assistance is afforded me by the two men above alluded to, the one a Hottentot, instructing them, under my supervision at a night school, in the Prayer Book in Dutch; the other a Mantalee, whose proficiency in reading and Scriptural knowledge induced me to admit him by baptism into the Church, proves a most zealous labourer, and very serviceable in translation to those who are only conversant with their native (Sesoto) language. At the Bible class, on Monday evenings, conducted by myself, he is my chief supporter. This class, now numbering twenty-eight, are all candidates for either baptism or confirmation. I have been endeavouring to obtain copies of the Prayer Book in

the Sesoto language, but up to the present have not been successful. I have reason to expect the joining of large numbers when the Service Book is placed before them in their own tongue. Thursday evenings are devoted to the study of the Prayer Book."

The Rev. C. Clulee, after a long and not uneventful journey, has reached this diocese from that of Capetown, where he did such good work in the parish of Malmesbury.

In our number for July last year there was a brief, but touching, reference to the work of a faithful native evangelist, called Jacob, among some natives who desired the Bishop to plant a Mission among them, of which there was every prospect that the development would be extensive. This work the Bishop has for the present placed in Mr. Clulee's hands. In describing his journey from Capetown to Pretoria, he says :—

"Just as we entered Potchefstroom we were met by a Kaffir teacher or catechist, who had been told by the Bishop to look out for me, which he had been doing, he said, for several weeks. For some years he has been a sort of leader among the Kaffirs in Potchefstroom and the neighbourhood trying to teach them. He has had much to do with a number of Kaffirs who congregate at a place called Deal Kraal (mentioned by the Bishop in his journal). These Kaffirs live and work on the farms in the neighbourhood, some as far off as the Vaal River. There are, I am led to think, several hundreds of them, and they very much wish to be under the Bishop's care, and provided by him with the means of education, both religious and secular. The Bishop has, for the present, placed them in my charge, though I do not yet know what I can do for them. I wanted very much to meet them on the following Sunday, as I passed on my way to Pretoria; but Jacob thought they could not be gathered together in time, they lived so far apart. But he suggested that if I would send him word when I could visit Deal Kraal, the people would send a team of oxen for me, to fetch me and take me back again. So I went on my way.

"Before leaving this subject, however, I should like to say that this congregating of the people at Deal Kraal, under a leader who is so generally known, presents a very desirable and auspicious opportunity for Mission work for the Church—such as could hardly happen again. A great part of the native tribes in the Transvaal are already provided with Missionary agencies in the German stations; and it is of very great importance that the Church should be provided with a piece of land, a farm, for a definite Missionary Institution. All those Kaffirs who congregate at the Deal Kraal have to come from considerable distances, and cannot, of course, be there for long together, even if there were (which there is not) the means of gathering them together in a building. They are only at Deal Kraal on



sufferance ; and the Boers, whose property the site of Deal Kraal is, have no sympathy with Missionary efforts. The Bishop told them he might be able to get a farm for them to settle upon—where they could have their cattle, and plant their grain ; and they have been already contributing money for purchasing their lots of ground, rights, &c. I would press this scheme very earnestly. Having had ten years' experience in the diocese of Capetown, at Abbotsdale, I should be able to assist the Bishop in founding a similar Institution for this diocese."

The Rev. C. Page-Wood, the clergyman at Potchefstroom, speaks of the same people, and says :—

"I desire to be guarded both in my action toward them and my words about them, but I must say that their behaviour thus far has been such as to justify hopes that good fruit will be obtained from them."

He gives some encouraging items of news with regard to his English work in Potchefstroom.

Altogether we find that there is by no means little going on in the diocese of Pretoria, in spite of the exodus of so many Churchpeople, and other drawbacks and trials.



## THE LEGAL POSITION OF THE COLONIAL CHURCH.

**T**HE Provincial Synod, which met at Capetown on the Feast of the Conversion of Saint Paul, agreed to adhere to its Constitution, and not to strike out the clause which "provided that in the interpretation of the aforesaid standards and formularies, the Church of this Province be not held to be bound by decisions, in questions of faith and doctrine, or in questions of discipline relating to faith and doctrine, other than those of its own ecclesiastical tribunals, or of such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal."

There can be little doubt that the Synod would have been

extremely ill-advised had it taken any other course. The judgment of eminent lawyers, no less than the sentiment of the bulk of Churchmen at home, pointed to the maintenance of the clause.

Its excision would have been a dangerous step, both with regard to the position of clergy who had gone to South Africa under that clause, and the various trusts which had been created on the faith of it.

Neither, on the other hand, was there much to recommend the change in the circumstances which suggested it. The judgment of the Privy Council in the Grahamstown case did indeed make the clause the main ground for the Bishop's defeat, but it does not therefore follow that its removal would have been desirable even from a legal point of view, and its significance from a religious standpoint is emphasised by the remarkable terms in which it is referred to in the judgment.

The papers which Lord Blachford has recently published in the *Guardian*, and has since placed together in a pamphlet, are very instructive on this point.

He sketches the history of the legal development of the Colonial Episcopate; and shows how from the first the Letters Patent issued by the Crown have been faulty. Letters Patent were issued in 1787, for the very first Colonial Bishopric—that of Nova Scotia—several years after Nova Scotia had been in possession of representative institutions; which circumstance, according to the subsequent decision of the Privy Council, totally invalidated them.

The Colonial Episcopate thus rests on its ecclesiastical regularity, and its sacred origin, and the Church of a Colonial Province is, as the Privy Council declared in 1863, “in the same situation with any other religious body, in no better, but in no worse position,” in the eye of the law.

The Cathedral Church of Grahamstown, however, was held upon a trust created before that decision “for ecclesiastical purposes in connection with the Church of England.”

As Lord Blachford says, “In the ordinary sense of the word, the connection between the Churches of England and South Africa is close and notorious.” The Privy Council, however,

had to deal with the legal sense of the word, and they do so by saying :—

“There is not the identity in standards of faith and doctrine which appears to their lordships necessary to establish the connection required by the trusts in which the Church of St. George is settled. . . . In England the standard is the formularies of the Church as judicially interpreted. In South Africa it is the formularies as they may be construed without the interpretation.”

Upon this Lord Blachford remarks :—

“Their lordships proceed to say (as I read their judgment) that this divergence is not only potential but actual—that the authority of the Judicial Committee is part of the Anglican ‘standard of faith and doctrine,’ and that even if the Church of South Africa were to decide in all important points as her Majesty in Council has done, yet that while it rejects the authority of her Majesty in Council it is in a state of separation, and has ‘a different standard’ from the mother Church.

“As, however, I may have misunderstood a paragraph which is nothing less than momentous—certainly of great importance to the Church as indicating the view which the Judicial Committee take of their own position—I continue my quotation :—

“‘It is argued that the divergence made by the Church of South Africa is only potential, and not actual, and that we have no right to speculate on its effect until the tribunals of South Africa have shown whether they will agree or disagree with those of England. Their lordships think that the divergence is present and actual. It is the agreement of the two Churches which is potential. The ecclesiastical tribunals of South Africa may possibly decide in all important points as her Majesty in Council has done. But the question is whether they have the same standard, and, as has been shown, they have a different standard.’

“An absolute present agreement in the words and authority of all formularies of religious faith, unaccompanied by any acknowledged difference as to their meaning, is (as I understand) not an actual, but a potential identity of standard. A possibility of future difference, due to plurality of authoritative interpreters, is not a potential but an actual difference of standard.

“Fully to appreciate the effect of this decision, it must be borne in mind that the law of England (however mitigated by the practice of a friendly or equitable Government) does not require any member of the Judicial Committee sitting on ecclesiastical causes to be other than an avowed opponent of religion and all that belongs to it. And I think it can hardly be denied that to declare, not only that the decisions of such a body are authoritative announcements of the sense in which Courts of Justice will enforce Church discipline, but that these decisions are parts of the Anglican ‘standards of faith and doctrine’—binding definitions of what the Church believes—or, to put it pointedly, that the services of a religious society cannot be even ‘connected’ with the ‘Church of England’ if that



society hesitates to admit prospectively and in full that the interpretation placed by such a body on the Nicene Creed is to be read into the Creed itself and taken as part of it—it can hardly be denied, I repeat, that such an announcement applied to any society professing a religion involves a signal and ruinous humiliation to that society. I am not historian enough to know whether any such announcement has ever been made before to any Christian or Pagan community, in any Christian or Pagan country. Perhaps it has. If so, I should be curious to know under what form of Government or kind of Governor it was done.

“At any rate, however, it appears to be the law of England. And, that being so, Churchmen, however surprised, ought not to be less obliged to Judges who let them know unequivocally the conditions under which Courts of Justice suppose the Anglican Church to exist in this country.

“Thus much for England. Returning to the Colonies, and remembering the various senses in which the phrase ‘Church of England’ may be used—and the various languages in which men may describe their intention to furnish their co-religionists in the Colonies with the same supposed spiritual advantages which they enjoy in England, and the various degrees of importance or unimportance in which the practice of the Colonial Churches may diverge from that of the mother country—it must be clear that judgment opens a vast field of litigation.

“Of this the Judicial Committee seem fully aware, and they close their report by expressing their opinion—

“‘That courts of law cannot settle in any satisfactory way questions affecting permanent endowments after a total change of circumstances has occurred.’

“And

“‘Their concurrence with the Chief Justice in thinking that the Legislature alone can properly deal with such cases.’”

The Province of South Africa has adopted a view which harmonises with that which Lord Blachford more than hints at. The excision of the clause would practically have been an acceptance of the position of which he declares that the “announcement applied to any society professing a religion involves a signal and ruinous humiliation to that society.”

How any one who has read the judgment could take an opposite view, it would be rather difficult to explain. We are glad to hear that the South African Provincial Synod decided against the change in a most emphatic manner.



## CALCUTTA.



THE Report of the Calcutta Diocesan Committee of the Society has reached us. It describes the work going on in Calcutta itself, Tollygunge, Howrah, Cawnpore, Roorkee, and other stations.

The summary as to Chota Nagpore will be read with interest:—

“Much as it has been spoken of from time to time, it is doubtful whether even now it is realised what a large and important work is being carried on there—where there are more than eleven thousand Christians, with fourteen pastors of their own race, to say nothing of the Missionaries and others, European or Bengali, whose main work is that of superintending and guiding it all.

“It is a privilege, enjoyed by the Rev. F. Batsch, which is allowed to but few, to see so great a work resulting from the small beginnings which he helped to make; but he is still there, and still doing as much as his increased age will enable him to do, to promote the welfare of the people. The Rev. F. Bohn does much of the itinerating—a very important part of the various duties of the Ranchi Missionaries. He visits one charge of a native pastor after another, and sees that their different duties are being attended to all in their proper proportion. This kind of work is also done by Mr. Whitley, but his duties are varied indeed.

“There are few schools which can have so good a record as the Ranchi Boarding School had at its first appearance at the Government Middle Standard Examination. Seven candidates, seven passed, the first four boys in order of the merit being four of the seven, and in the other three, sixth, seventh, and eighth. It shows how thorough has been the work of the Rev. Roger Dutt, the Head Master. The staff has been at length permanently strengthened by the addition of the Rev. A. Logsdail, who was ordained Deacon at Allahabad in December. It is refreshing to have to speak of a Mission staff being strengthened, and in this case there is every reason to hope that the addition will be a real strength. It is probable that the Rev. F. Krüger will be temporarily transferred from Chaibasa, where his health has suffered, to Roorkee. He is ably helped in the care of the Boarding School attached to his Mission by Mrs. Krüger.

Mr. Krüger is much to be congratulated on the completion of his church at Chaibasa. It is all that such a church should be, and very thankful must he and his congregation have been when they used it for the first time on Christmas Day. Another much needed church has been built at Dorma, and a third is being prepared for Mundhu, this last to be built mainly through the kind forethought of the late General Dalton. The Mission was dear to him in his life and his support of it was munificent. In his

death he remembered it also, leaving it a legacy of 500*l*. He thought highly of the work as a religious work, but he always said he considered that the Missionaries were doing a work of vast political value also. The official report of Government shows that its social value too is not unnoticed, the cleanliness of the villages where Christians were numerous being specially noted by the officers of Government. This would be specially appreciated by any one who knows Chota Nagpore, for he must be fully aware that cleanliness is not there one of the cardinal virtues."

With regard to Assam the Report says that—

"Mission affairs have been progressing under the Rev. S. Endle, assisted by the Rev. J. P. Smitheman, in their usually quiet way. Neither of these gentlemen is good at writing reports, but long years experience of Mr. Endle's work convinces the Committee of its thoroughness. He speaks of the importance of sending native pastors from Chota Nagpore to minister to the many coolies from that district who are working in the tea gardens of Assam. There are now no less than fourteen native pastors in the Chota Nagpore districts, all Kohls, and all men thoroughly well trained who have passed a good examination before being admitted to Holy Orders. It is hoped that before the end of the current year, the way will be clear for sending some of them, two by two, to work for a term of years in Assam. All concerned are convinced of the importance of this being done, and so it may be deemed certain that it will be done."



### Notes of the Month.

**A**T the Annual Public Meeting of the Society to be held in St. James's Hall, on Friday, April 27th, at 3 P.M., his Grace the Archbishop of Canterbury, the President, has promised to preside.

The following will be among the speakers:—The Earl of Belmore, G.C.M.G., the Hon. Sir Arthur Hamilton-Gordon, G.C.M.G., the Lord Bishop of Derry, the Lord Bishop of Saskatchewan, Bishop Caldwell, the Rev. F. A. Gregory from Madagascar, and the Rev. Canon Barry.

**A**T a Meeting of the Standing Committee held on February 15th, 1883, the Report of a Sub-Committee on Intercessory Prayer for Missions was unanimously adopted ;



and in compliance with the order of the Standing Committee a copy of that Report is being sent to every beneficed clergyman in England and Wales, in the earnest hope that the sacred cause of Missions may rise to a higher level of dignity and urgency in the estimation of the Church.

Cards of membership, with suitable prayers for the use of the Associates, and specimen copies of the Office of Missionary Intercession, or of the Litany of Missionary Intercession, will be gladly supplied on application at the Society's House.

There is now to be appointed annually (and it has already been done for the first time) a Sub-Committee charged with the special work of developing intercession in connection with the work of the Society.

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**S**ELDOM do we receive a more cheering letter than one which has just come from the Lord Bishop of Toronto.

The gratitude for the work the Society did in former years in that diocese, the promise of future help, and the desire to spread intelligent interest by the diffusion of the Society's publications, call for particular notice. If more of our readers were to endeavour to circulate the *Mission Field* among their friends, and in their parishes, we feel sure that its circulation might be very largely increased, and by natural consequence more prayers and alms would be offered for the Society and its great work. The Bishop of Toronto writes that he is circulating no less than *four hundred* copies of the *Mission Field* monthly in his diocese:—

"When I had the privilege of attending the Annual Meeting of the S.P.G. in 1881, I pledged my diocese to do something in the way of return to your venerable Society for all the fostering care received from it, during so many years. Ever since, I have been labouring to draw out the Missionary interest of the diocese.

"At the last Session of our Synod, in June, a new scheme which I had prepared, and of which I beg to send you a copy, was formally adopted, and is now being worked by about one-third of the parishes of the diocese; though some of these have only done so for a month or two. Good results are already beginning to appear.

"I have now much satisfaction in forwarding to you draft for 71*l.* 11*s.* 10*d.* the sterling equivalent of \$350, for the foreign work of your Society.

"This, I trust, is but the first-fruits of a large offering for the future from the Church of Toronto for the great cause of Foreign Missions.

"My aim is, eventually, that we may have our own Missionaries planted in every quarter of the heathen world ; when we shall cease troubling your Society to be the almoner of our gifts.

"You may be interested to know that I am, at present, circulating among the subscribers to our new scheme 400 copies monthly of the *Mission Field*, and 350 of the *Gospel Missionary*, besides a large number of the *Quarterly Leaflet*. This circulation I hope to treble. The dissemination, in this way, of so much Missionary information can hardly fail to kindle some Missionary zeal in our Churchpeople."

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IT is announced that the Bishop of Bloemfontein (the Right Rev. A. B. Webb, D.D.) has been unanimously elected to the see of Grahamstown, vacant by the lamented death of Bishop Merriman.

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EDUCATIONAL work has always been a prominent feature in the work of the Delhi Mission. Reporting of the year 1882, Mr. Winter speaks of the High Schools, the Readers' Training Schools, the schools and evening classes for the lower orders, boarding-schools, &c.

"St. Stephen's College, begun with the aid of a grant from the Society in 1881, was last year put on a more permanent financial footing by liberal grants from the Punjab Government and the Delhi Municipality, its position will become one of increasing importance, as Christian young men in future join it from other Missions, and when non-Christians from Delhi and other towns enter in increased numbers—this, in conjunction with the High School and its branches, continues under the management of Allnutt and Lefroy. Our financial difficulties compelled us to give up the most expensive of the branch schools last August ; the number of pupils in these institutions is 627.

"The Readers' Training School will prove of increasing use as the young men trained in it are sent out to work in the city and country schools. As yet only one has been appointed, but several will finish their two years' course in May. Efforts are made by Miss Boyd to teach their wives, and if these young women go back to their villages fairly intelligent Christians, the influence of their husband's work will be very largely increased.

"These men are in fact in the position of the future clergy, and are our chief means of reaching the masses of the people. Much depends on their faithfulness and intelligence, and all means used for their improvement are of the highest importance for the future of the Church.

"I have mentioned the higher class of education, but I am glad to say that the schools among the lowest orders have gone on steadily, the numbers have decreased partly because a few unsatisfactory schools were closed, partly from want of money. All the teachers, with two exceptions, are Christians, and I trust a real though very unshowy work is being done by them for Christianising and generally elevating these much neglected classes whom Government neither teaches, nor, except in one small instance, helps those who teach."

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**O**RANGE Walk Mission in British Honduras seems to be growing under the hands of the Rev. J. W. H. Banks, who was sent there as the first Missionary in 1881.

"The population, engaged chiefly in the cutting of rare woods, is scattered over an immense surface of country. Our districts (or rather centres) lie at distances of from twenty to forty miles apart. Orange Walk is our head-quarters. Forty miles north lies Corozal. Forty miles south is Black-Landing. Other places in the district are even more distant. Every station which we have so far worked, is visited at least once a month. But there are many places to which we should dearly love to extend the arms of our Church. At present this is impossible."

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**T**HE Rev. R. M. Clark, Missionary at Upper Paarl, in the diocese of Capetown, reports that plans have been made during the past year for the enlargement of the church. The work, which is to cost £800, is already begun. The church will hold 240, instead of the 100 accommodated at present, when the addition is completed. The greater part of the congregation are coloured people, and the rest are nearly all of the working classes. Two members of the congregation, however, Messrs. Sheldon and Green, partners in business, have contributed between them £100, and have in addition promised to lend what may be deficient when the work is completed. Some kind help has been received from the Bishop and others, but the bulk of the money is being raised among the congregation. It is hoped that the church will be ready by Christmas.

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**T**HE *Nonpareil* Mission to Chinese and Indian coolies, under the Rev. F. P. L. Josa, in the diocese of Guiana, shows a very satisfactory return for the year 1882. The peculiar



difficulty of this Mission is that the converts seldom remain many years in Guiana, but return to their native countries, or seek other labour fields. Thus we find that Mr. Josa numbers but 197 coolies from India and 171 from China, those who before had been of his flock being now (it is hoped, in nearly all cases, while in many instances it is proved) active as the little leaven on the vast lump of ignorance in China and Hindostan.

Some other statistics are remarkable as showing the amount of real work done during the year.

A good proportion are communicants—sixty-eight of the Chinese and seventy-five of the coolies. Fifty-seven were confirmed during the year, sixty *adults* were baptised, and 145 are now under instruction preparatory to baptism.

Mr. Josa himself held 325 services during the year, and the six catechists 2,223. These catechists, Mr. Josa considers,

“The most important workers in our Missions. I trust that at no very distant date some of them may be found worthy to be admitted to the diaconate. We Europeans are a wretched lot. We want our waggons, and meat, and other expensive luxuries, and therefore require larger salaries. I am considered to be pretty tough—but let me be a couple of hours in the sun, and I must run home with a sick headache. Therefore for this, and other and greater reasons, I am doing my utmost to train and employ in catechists.”

The number is probably by this time raised to ten.

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**A**N illustration both of the precarious character of the Canadian fishing industry, and of the attraction which the fertile “North-West” has for the people of the older provinces, is supplied in the report recently received from the Missionary at Gaspé Basin, in the diocese of Quebec, the Rev. J. P. Richmond. Gaspé, it will be remembered, is the peninsula on the south side of the mouth of the St. Lawrence. After describing the severe privations of a particular family, he says—

“During October and November about 1,500 able-bodied men left here to look for work up the country. The married men among these will

return, many of them only to remove their families ; the single men will drift off most of them altogether.

"The Government used to send flour from time to time to help the poor fishermen through the winter. Now inducements in cheap passage and work are held out to the people to leave Gaspé, and go where they can maintain themselves, and they have left to such an extent that our Missions feel it."

The North-West is not only receiving the thousands who are now emigrating from England, but the emigrants and their children of a previous generation.

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OUR old friend, the Rev. A. Jamieson, has sent an account of the keeping of Christmas in Walpole Island. That festival is always held in high reverence by the people who by the means of their devoted pastor have been brought from the heathenism of savage Indians to peaceful industry and Christianity. The wonderful annual box with the presents from a Canadian lady produced the usual happiness.

An incidental visit from some pagan Indians furnishes a natural contrast with their kinsmen whom the religion of Christ has raised to a higher level in this life, and perhaps may have sown the desire for better things in their own hearts. Mr. Jamieson thus describes their visit :—

"Our island has lately been visited by a party of Indians, eight in number, from the North-West. They were passing through Detroit, *en route* for Washington, to see the President and lay their grievances before him. On reaching Detroit, they heard of Walpole Island, and being Ojibways, belonging to the same tribe, and speaking the same language, they came and received a hearty welcome. They have been here about six weeks, and our people have made contributions of corn, beans, potatoes and pork, for their support.

"These strangers are pagans, and dress in the old Indian style. They are tall, fine-looking men. On the first Sunday after their arrival they came to church, accompanied by our chief. They sat immediately in front of me, and as I looked upon their painted faces, and their heads bedecked with feathers, and wearing the ornaments of the ancient Indian, I thought of bygone days, when, thirty-eight years ago, my own parishioners were dressed in a similar fashion. They were very quiet, and seemingly attentive, but they did not rise or kneel with the rest of the congregation. A few years ago they were fighting against Sitting Bull, a well-known

Indian warrior, who in times past caused uneasiness to the authorities on both sides of the lines.

"I had a long chat with these Indians, and have done some writing for them."

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**F**OXTRAP, Hopewell, and Topsail make up the Mission in Newfoundland under the charge of the Rev. Edward Colley. He speaks of his people as appearing more alive to, and setting more value upon, the sacred privileges they enjoy.

"This has shown itself in the increase of the amount given to the General Church Fund, collections for local church purposes, and voluntary labour rendered.

"Gangs of men cut and brought out of the forest lumber sufficient for a frame, and brought stone enough from Kelly's Isle across the ice last winter for the foundation of a south transept to Foxtrap Church, which is now complete, though not yet seated.

"Each of the churchyards—Topsail, Foxtrap, and Hopewell—have been cleared, walks laid out and fenced; they have also built a parish room to the Parsonage at Topsail."

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**A**RCHDEACON WATERS, of St. Mark's Mission, Transkei, South Africa, reports several items of news from his large and highly-organised Mission, among both colonists and Kaffirs. Two new schools were opened among the Amadungwani tribe of Tembus in October: in November the foundation-stone of a new church (St. Michael's), which is to be the most beautiful in the Eastern province, was laid by the Prime Minister, the Archdeacon preaching on the occasion.

On December 1st he reports:—

"At the request of the subscribers, I presented John Hemming, Esq., Civil Commissioner of Queenstown, with a Service of Silver. I did this with great pleasure and I think propriety, as it was chiefly owing to Mr. Hemming's exertions that St. Mark's was placed in a defensive position during the late rebellion, and probably secured from destruction.

"Two largely-attended general meetings of natives and Europeans have been held, in order to raise funds for building a new Church at St. Mark's, and a unanimous vote taken, pledging all present to contribute not less than £5 each towards the building fund. The cost of this building will be about £2,000. Our present Chapel is seventy by twenty-four feet—but we want one of twice the present dimensions, and as the natives are very anxious to carry out the plans, I have no doubt as to the result.

"The work of evangelization keeps on at a steady pace—the out-stations



are all in good working order—chapels too small—teachers too few—and as for the mass of thousands of Tambokies all around, I can literally write nothing—I can only look on helplessly, and pray God to send forth labourers into the harvest.”



## REPORTS RECEIVED.

Reports have been received from the Rev. D. H. G. Dunne and H. H. Sandel of the Diocese of Calcutta; Tara Chaud of Lahore; D. E. Young of Capetown; A. Gibson of St. John's; H. Adams, C. M. Ellingham, J. P. Richardson, G. D. Webster and C. P. Wood of Pretoria; R. J. French of Mauritius; H. H. Brown of Auckland; H. M. Spike of Fredericton; E. S. W. Pentreath of Rupertsland; E. Matheson of Saskatchewan, and H. J. Foss and E. C. Hopper, Missionaries in Japan.



## MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, March 16th, at 2 p.m., Canon Gregory in the Chair. There were also present the Rev. B. Compton, F. H. Dickinson, Esq., *Vice-Presidents*; Rev. B. Belcher, Rev. Prebendary Cadman, Rev. Canon Crosse, General Davies, Hon. and Rev. E. C. Glyn, Rev. Dr. Forrest, General Gililan, Rev. D. Long, General Lowry, C.B., W. Layton-Lowndes, Esq., General MacLagan, General Nicolls, Rev. W. Panckridge, General Sir Lintorn Simmons, G.C.B., H. D. Skrine, Esq., General Tremenhare, C.B., S. Wreford, Esq., *Members of the Standing Committee*; Rev. J. W. Bennett, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. W. Boyce, Rev. J. Bridger, Rev. J. H. Clayton, Rev. G. T. Cull Bennett, Rev. T. Darling, Rev. W. H. Daubney, Rev. E. S. Dewick, Rev. R. B. Dickson, T. Dunn, Esq., Rev. J. D. Dyke, Rev. J. J. Elkington, J. F. France, Esq., Rev. F. B. Gribbell, Very Rev. Dean Grisdale, Rev. H. H. Halford-Adcock, Rev. R. S. Hassard, Rev. T. W. Herbert, Rev. T. Hill, Rev. B. Maitland, General Moberly, Rev. H. Phillips, G. F. Pownall, Esq., Rev. G. P. Pownall, Rev. G. C. Reynell, J. W. B. Riddell, Esq., Rev. W. F. Satchell, J. F. Ward, Esq., Rev. H. H. Westmore, S. J. Wilde, Esq., Rev. A. Wilson, Rev. J. Wright, and P. Wright, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to February 28th:—

### A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—Feb., 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	5,480	458	731	6,669	11,100
SPECIAL FUNDS . . . .	1,214	—	1,620	2,834	6,126
TOTALS . . . .	6,694	458	2,351	9,563	17,226

*B.—Comparative Amount of Receipts for the General Fund at the end of February in five consecutive years.*

	1879	1880	1881.	1882	1883.
Subscriptions, Donations and Collec- tions . . . . .	£5,136	£5,586	£5,640	£6,720	£5,480
Legacies . . . . .	1,752	1,050	1,250	1,055	458
Dividends, Rents, &c. . . . .	949	943	843	969	731
TOTALS . . . . .	7,837	7,579	7,733	8,744	6,669

3. On the recommendation of the Board of Examiners and the Standing Committee, the Rev. Alfred Harrison was accepted for work in the diocese of North Queensland.

4. On behalf of R. Cust, Esq., notice was given that at the meeting in April he would call attention to the allegation that each student in the Theological College of Madagascar holds a slave, and has a room in the building specially for the residence of a slave.

5. The Rev. J. Bridger addressed the Society on the subject of the work of the Church in connection with the Emigration to North-West Canada.

6. All the candidates proposed at the meeting in January were elected into the Corporation. The following were proposed for election in May :—

Rev. J. G. Gibbons, St. Alban's, Herts ; Rev. J. G. Gibbs, St. Mary's, Newbury ; Rev. C. F. A. Dillon, Eustone, Oxon ; Rev. J. P. Rowntree, Werneth, Oldham, Lancs. ; Rev. Albert Turner, Charing, Ashford ; Rev. W. Gardiner, St. George's, Worcester ; Rev. W. C. E. Newbolt, Malvern Link ; Rev. Hugh Blair, St. Martin's, Worcester ; Martin Curtler, Esq., Worcester ; Rev. Peter Llewellyn, Holy Trinity, Worcester ; Rev. George Carroll, Worcester ; E. H. Hayes, Esq., New College, Oxford ; Rev. F. Parker, Luffincott, Launceston ; Rev. A. C. Radcliffe, Crowle, Doncaster ; Rev. A. Buttemer, Shackleford, Godalming ; Rev. H. P. Sketchley, The Close, Salisbury ; Rev. James Deane, East Stower, Gillingham, Dorset ; Rev. E. D. Banister, Whitechapel, Preston ; Rev. R. Robinson, Chipping, Preston ; Charles Birley, Esq., Bartle Hall, Preston ; Edmund Birley, Esq., J.P., Clifton Hall, Preston ; E. R. Jacson, Esq., J.P., Burton Hall, Preston ; T. W. Shuttleworth, Esq., Winckley Square, Preston ; Cedric Houghton, Esq., Winckley Square, Preston ; Rev. L. Lloyd, St. Lawrence, Northampton ; Rev. E. N. Tom, St. Peter's, Northampton ; Rev. N. T. Hughes, St. Edmund's, Northampton ; Rev. H. B. Jenkins, Yelvertoft, Rugby ; Rev. Canon W. R. Trench, All Saints', Kensington Park, w. ; Rev. R. F. G. Smithwich, Seaforth, Liverpool ; Rev. C. Gray, St. Michael's, Northampton.





# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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MAY 1, 1883.

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## *LETTER OF THE INDIAN BISHOPS.*

[An Episcopal Conference was held at Calcutta in January last, one of the most important results of which was the issue of the following Letter, which is addressed "in love and humility to all of every race and religion therein."]



WE, the Metropolitan and undersigned Bishops of the Church of England in this Province, address these words to all people of whatever race in India and Ceylon.

To our own flock, the members of the Church of England, we send words of greeting in the LORD, and we bless them in the Name of the FATHER, and of the SON, and of the HOLY GHOST: we assure them of our unceasing prayers for them, and of our desire to minister to them the grace of God, and to labour for their eternal good: and we earnestly entreat them to walk worthy of their calling, that so our Lord may be honoured in their lives and His purpose accomplished in their Salvation, and also that by their example the blessed Gospel may be visibly set forth and commended to all, till all be one flock under the One Shepherd.



To all who name the Name of Christ, though not in the Church of England, we send loving greeting, and pray that grace and peace may be with them, longing exceedingly to extend to them the right hand of fellowship, on the basis of Catholic, that is, of primitive and apostolic, order.

To all those, our dear brethren in the great human family, bound to us by that deep tie which knits man to man, where each may recognise in his brother man the image and likeness, however obscured, of the One Almighty and loving Father, we would address words of warmest love and greeting in His Name ; beseeching them to listen to the message which we bear to them from Him.

For we have a message for all.

Throughout the great scene of Indian society, Native and European, all is full of interest and inquiry and movement in spiritual things. Christians, lovers of Jesus, and desirous to be loyal to His Truth, yet finding themselves divided among a distracting variety of religious organisations, are looking for a basis of union, and a standard under which they may gather. Among the non-Christian peoples, the popular superstitions, as they have been held by the uninstructed, are being displaced ; and in movements more or less national the leaders of native thought are seeking to replace what has been outgrown, by a revival of the ancient spirit, or by new speculations.

Meanwhile all, whether Christians or not, are children of the One Father, who has but one Truth, if only they may learn it, and one Salvation, if only they may attain it, for all the souls that He has made.

Who is responsible to Him and to His children here, for carrying to them His gift, and gathering them round His feet ?

We thankfully acknowledge the great works of love and power, which have been and are being carried on in every part of the land by bodies of Christians not of our Communion. Yet we seem to perceive among these, what we ourselves keenly feel, a sense of the loss which all sustain through separation. And we believe that the inheritance of Catholic truth and organisation, which has come down to our times by the means of the Church of England, has come down in His Providence

to our times for the good of all, and is especially fitted to meet His purposes for this land.

Holding therefore that inheritance not for ourselves, but for all, we accept, in the name of the Church of England, this great responsibility. We offer, in His name, a rallying point to Christians, and we offer to non-Christians access to those gifts of truth and grace and of the means of cherishing these, with which God has entrusted us for India's sake.

We do not speak of ourselves. As persons we are nothing, but we humbly dare to speak thus of the great gift of which we are stewards, and which, through all the ministrations of the Church over which we are set, is dispensed to Christians.

Alike in Calcutta and in Lahore, in Bombay, Travancore, Ceylon, in Madras, Tinnevely, and Burmah, we proclaim one body of Truth, as we have received it, with the Divine Scriptures from which it is derived, handed down through generation after generation of men whose lives it has sanctified. And along with this Truth, as the divinely appointed security for its continuing unchanged, we hand on, as we have received, the one framework of Apostolic organisation which has preserved the truth to our times. And we claim therewith to transmit, by the laying on of hands, the authority to preach this One Truth and administer the sacraments by which it is applied; as we ourselves have received that authority by laying on of the hands of those before us, to whom it had come down from the Apostles of Jesus Christ.

This Truth, thus preserved, administered with this authority, is God's gift to India by the English Church.

And we speak, in offering it, with no faltering voice. There are differences among the members of our Church, as there must be among earnest men; but they lie—and this is why they are so easily seen—upon the surface, and are insignificant in view of the essential body of truth which we proclaim with one voice. To that unity this our present utterance bears witness.

The Church to which we invite all is one Church for European and for Indian. Where there are differences of race and country, there may of necessity be differences in minor points

of organisation, but the privileges and the essential principles of the Church are the same for all. In her government and in her charities there is place for all. The Truth and the Order of which we speak are no exclusive possession of Englishmen, nor are they to be purchased only by conformity to English ways.

We do not aim at imposing upon an Indian Church any thing which is distinctively English or even European. The Word, the Sacraments, and the Episcopal Ministry, these are unchangeable. They belong to no age or country: as they met the needs of Europe or of Asia many centuries ago, they will meet the needs of the India of to-day. But in regard to the conditions under which these are presented, the Church adapts herself, and we desire to see her adapt herself more and more to the circumstances and to the tempers of every race of men; and from these, under the guidance of the Holy Spirit, her forms of service, her customs, and rules and institutions will take an impress. We trust that God has given this Mission to the Church of England, to give to India that pure Truth, and that Divinely appointed Order, in possession of which India shall work out her own spiritual life, bear spiritual fruit of her own, contribute her own spiritual gifts to the wealth of the Universal Church of God. We trust that we, for our part, with our Clergy and Laity, shall have grace to be faithful to this trust; neither selfishly eager to impose anything of our own on those who join us, nor weakly ready, for the sake of winning adherents, to keep back anything that is an essential part of what we are commissioned to convey.

We speak not as men who wish to collect followers, but as ambassadors who desire to be loyal to the King who sent them, and to commend His message to those whom He addresses. We speak also in the love we bear, for His sake, to those whom He loves. It is He who says, by our lips, and by every ministration which is performed among us: "Come unto Me."

The Church of England has been qualified by Him to bear this message. For it may be truly said of that Church, that she holds entire and uncorrupt the inspired Word of God, which



is read and exhibited in continuous and systematic instruction to all her members ; that she retains and uses the Three Creeds which she has inherited from the earliest times, and appeals to the testimony of the Councils and Fathers of the undivided Church ; that she has, in the works of her own famous teachers, a rich store of accurate and philosophical divinity, rich as well in exegesis of Scripture, as in the evidences of Religion, and the doctrine and proof of the personality and Attributes of the Creator, so precious in view of the Pantheism which is deep-rooted in Indian thought ; that she has ever been among the foremost in her witness to the cardinal truths of the Incarnation and Sacrifice of the Son of God, truths which permeate, like life-blood, every sentence of her authoritative teaching ; that by her insistence on the life-giving Presence in all her ordinances of the Holy Spirit, an insistence conspicuous in the importance she attaches to Confirmation—she presents in its full proportion a side of truth which especially meets the needs of the present time ; that as well in her less formal ministrations, where man carries direct to man the comfort with which he has himself been comforted by God, as in her offices—and these capable of indefinite adaptation and increase—for every occasion of man's life from the cradle to the grave, her religion is a religion of the home and of the family.

Charged with these blessings which we hold in trust, we invite, in earnest love, the confidence of India. We invite this confidence on the sole ground that God, in His Providence, has put these things in our hands and charged us to offer them to all alike. We know of nothing that should weaken the force of this our invitation and appeal, except our own shortcomings and those of our people. For these, as we continually seek forgiveness from Almighty God, so we ask pardon from all those to whom our message has thereby been rendered less distinct ; and we pray that the Name of Almighty God may be glorified both in them and in us.

Finally, we commend all into whose hands this letter may come, to the guidance and grace of Him Who is ready to lead them into all Truth, and bring them through a life of righteousness to everlasting Salvation through our Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

EDWARD R. CALCUTTA, METROPOLITAN.  
F. MADRAS.  
L. G. BOMBAY.  
R. S. COLOMBO.  
J. M. RANGOON.  
J. M. TRAVANCORE AND COCHIN.  
R. CALDWELL, BISHOP.  
EDWARD SARGENT, BISHOP.



*MOVEMENT AMONGST THE SO-CALLED  
"HIGHER CASTES" IN TINNEVELLY  
TOWARDS CHRISTIANITY.*

*(From Bishop Caldwell's Fifth Annual Letter to the Bishop of Madras.)*

**T**HE chief defect in the Tinnevelly Mission from the outset has been the excessive preponderance of one class. Shanars have been so numerous, and converts from other castes, whether regarded as higher or lower, have been so few, that the impression has gone abroad that the Mission was a Shanar Mission. Even amongst Shanars, accessions from the highest division of the caste, called Nadans, have always been rare. Every conceivable effort has been made to remedy this defect and secure representatives from every caste, and I am happy to say that those efforts are now at length beginning to bear fruit.

Excellent results have been gained in connection with the superior English schools we have established in towns inhabited by Hindus of the higher classes. Five years ago during an evangelistic mission I carried on in the town of Alvar-Tirunagari a movement commenced which led to the conversion and baptism of six educated young men and to the half conversion of many more. The work which took place then is described in my pamphlet on "Reserve," as an illustration of the good

effects produced amongst the higher classes by the Christian teaching communicated in Mission schools. For some time this movement seemed to be checked by the bitter persecution the converts had to endure, but it has lately revived and assumed very interesting and hopeful proportions. The Rev. A. Margöschis, the Missionary of the district, in reply to my request for information as to the progress of the movement, has sent me a statement of details. Not including the six young men mentioned above—one of whom has already died in the assurance of faith—he has given me a list of twenty-three persons, mostly young men, who have either become converts already or are feeling their way towards Christianity. Some of these are Brahmans, the greater number Vellalas. I give here an extract from the Missionary's introductory letter.

“In sending you the inclosed list I do not desire to exaggerate the work done amongst ‘the higher castes,’ or to give you an impression that the people mentioned are *all* of them likely to become Christians. Only facts are given known to myself, and although all efforts will be made and are being made to draw these souls into the fold, yet human efforts are vain and will not avail unless it shall please God to put His seal upon our work and to draw each wanderer unto Himself. I know more of these men than might be expected, as I always encourage them to come to me freely, and *not* necessarily in the company of the Mission agents. This arrangement I find has many advantages. We soon get to understand one another, and having told me all their mind they join me in prayer, and go to their homes supplied with Christian tracts or small books.

“Many of those included in the list do not come to Church regularly, from fear of their heathen relatives and friends, but all of them know the Truth, and though they are not regular at the services of the Church they say private prayers in their houses and take an interest in reading Christian books. Nearly every day a party of three or four of them go together to the bank of the river at Alvar-Tirunagari and there in the dusk of the evening they join together in prayer. This reminds one of the custom of the early Christians who met together for prayer and praise in the catacombs during the time of persecution.



“You will remember Jothiyanayagam Pillai of Alvar-Tirunagari. Long before he was baptised, he organised a Sunday class in connection with his day school. His Brahman and Vellala pupils attended the Sunday class and Jothiyanayagam himself instructed them in Christianity. At that time he had no official connection with the Mission in any way whatsoever, and the Sunday school which he organised was purely his own idea. God has called him away to himself, but the seed sown in the hearts of his forty pupils has remained. It is an interesting fact to notice that all the boys and young men who were instructed by Jothiyanayagam have learnt the custom of offering private prayer. Their prayers too are oftentimes very touching.”

The Mission school at Radhapuram, in one of the districts under my own immediate care, has again yielded some direct fruit in the conversion of one of the pupils, a lad of good family and fair abilities. His conversion led to an extraordinary commotion in the town, and for a time all the pupils were withdrawn and rival schools established. This state of things, as is usual in such cases, came to an end in time, and everything is going on now as before. I was much surprised and disappointed, however, to find that notwithstanding the length of time the school had been in existence and the benefits that had been conferred on the town by it, by the girls' school attached to it, and by the Mission dispensary, the opposition of the mass of the people to Christianity, or at least to a conversion to Christianity in one of their families, was still so strong. Several other young men connected with the school have shown a desire to become Christians, but have not yet had courage enough to act on their convictions. The young convert referred to accompanied us to Tuticorin, and as we found that a considerable number of people of the better classes—not in Radhapuram itself, but in the neighbourhood—though unwilling to become Christians themselves, were willing that their sons should be brought up as Christians, we have established in Tuticorin a boarding school or hostel for lads of this class. They are provided with a suitable cook, and are not compelled or even encouraged to eat flesh meat—to which respectable Hindus have a great repugnance—in consequence of which the

prejudices of their parents and friends are not offended ; and if our funds sufficed we might greatly increase the number of pupils of this class, every one of whom will eventually possess a considerable amount of influence in the community. This hostel contains at present eleven pupils, several of whom have already been baptised.

In Tuticorin the heads of the caste called Maravas have become Christians. Accessions from the members of this caste have not been unknown before, but I have never known before the conversion of members of the caste holding so good a position in society and so well educated. Their conversion has produced a good effect in the town, and will lead, I trust, to much good.

A very interesting and promising work is being carried on amongst people of the higher castes but by different methods, by the Rev. S. G. Yesadian, in the district of Nagalapuram, one of the districts under the Rev. T. Adamson. Mr. Yesadian endeavours to reach the higher sections of the agricultural classes, in villages where English education is unknown, and with this object in view has adopted, with modifications, a lyrical, musical style of preaching, founded on precedents that have come down to us from Indian antiquity. He provides himself with a trained choir of boys, selects an open place in the village, and there after dark and after the people have dined, he sets up a table with lights, and sings a series of Tamil and Sanskrit verses, accompanying himself with a violin, and ever and anon explaining the meaning of what he sings, and impressing it on the attention of his hearers. The singing abounds in choruses, which are sung by the boys and occasionally joined in by the people. I was present myself one night, and was much struck by the appropriateness of this system to an Indian audience. I pay for the expenses of the choir out of a special fund. In my own itinerations among the higher classes some years ago lyrical preaching such as this, carried on by competent persons, was a prominent part of my system.

The most remarkable results of this style of preaching have been obtained in a village called Velidupatti, where a small congregation, chiefly composed of Maravas, has been in existence

for some years. There are some families of Reddies in the village (people belonging to a respectable Telugu caste), and the principal Reddies, who were people in very good circumstances, had for some time been influenced by Christian teaching and more or less inclined to become Christians. They were able to read, and had provided themselves with Bibles and Prayer Books. The great difficulty with such people is to overcome their habitual apathy and want of moral courage, and bring themselves to act on their convictions. This difficulty was suddenly overcome one night in a wonderful manner, in the course of one of Mr. Yesadian's musical preachings. He had been invited by the Reddies to hold a meeting in their village. I relate what occurred as mentioned to me by Mr. Yesadian and another informant, Mr. Swamiadian. There was as usual a large gathering of people of all ages and ranks and of both sexes, attracted by the music and singing, and I presume that Mr. Yesadian's manner, though he does not say so himself, was more than usually impressive. After several hours had elapsed one Kondu Reddi, a respectable man of about forty, one of the principal men in the village, suddenly got up and said with quivering voice, "Sir, this is enough; please baptise me." He was at once followed by another, one Narayana Reddi, of about twenty-four; then a third stood up, a tall serious-looking man, called Sanga Reddi, and then two comparatively young men of eighteen or twenty stood up, and all demanded immediate baptism. Mr. Yesadian says he was so astonished as well as delighted that he was unable to say anything in reply to their demand, but Mr. Swamiadian, the pastor of the circle in which the place was situated, told them to think over the matter seriously with prayer that night, and that as the next day was Sunday, if they were still earnestly desirous of it and were found to have sufficient knowledge, they might be publicly baptised. All that night there was much excitement in the village. One of the young men was seized by his father, who endeavoured to carry him off to a distance, but he escaped, and took refuge in the house of a Marava Christian till the morning. The widowed mother of another screamed most of the night like a mad woman. Another young man took refuge all night in the little



village chapel. At length the morning dawned, and three out of the five professed to be as desirous as ever of being baptised at once. The younger two said that on account of the opposition of their relatives they preferred waiting a week, and going over the next Sunday to Nagalapuram to be baptised there. The whole of the morning was occupied in explanations, exhortations, prayers, and instructions. After morning prayer Mr. Yesadian delivered an address appropriate to the occasion, and admitted the three Reddies by Baptism into the Christian fold. The oldest of the three, and the one who stood forth first, had been a devout Hindu in his time, being much given to reading Hindu puranas and visiting sacred places, but he had never obtained rest or peace till he became a Christian. He has now joined the ranks of the voluntary evangelisers in the district, and goes about with Mr. Swamiadian in his preaching tours. It might have been expected that the two young men who had been kept back by the opposition of their relations would have cooled down, as so many under similar circumstances have done, but the following Sunday Mr. Yesadian was delighted to see the three baptised Reddies coming to Nagalapuram, accompanied by the two who had been kept back, bringing with them a letter from Mr. Swamiadian, stating that he entertained no doubt of their sincerity, and asking that they also, having been specially instructed during the week, might be at once baptised. This was done in the presence of a large congregation at Nagalapuram.

A few months after a great number of the leading people of the caste in the neighbouring region, together with the Guru, or chief religious teacher of the caste, assembled at Velidupetti for the purpose of endeavouring to draw the new converts back or drive them back, but they were so well grounded in their faith that all the efforts that were used came to nothing. Mr. Yesadian, being desirous of making use of the services of some of these converts in evangelising and instructing people of their own and similar castes, arranged that two of them should come and live at Nagalapuram under his instruction and care, that they might be trained up to usefulness in the Mission. After they had thus stayed with him for some time the father of one

of them, who had done everything he could before to prevent his son's conversion, but who had latterly spent generally a day every week with his son, told Mr. Yesadian that he also now wished to be baptised. As Mr. Swamiadian was absent at the time he was advised to wait for his return. On Mr. Swamiadian's return on Whitsun Day another series of baptisms took place. Not only the young man's father now referred to, but another Reddi, two men of the Gaunda caste, a Marava, and two women of their class, were publicly baptised by Mr. Swamiadian, all of them belonging to the same village, and all the fruits of the same remarkable movement which had begun at the musical service. Mr. Yesadian also informs me that three other Reddies, with a woman and a family of Vellalas, in another village, and two Nayak families in a village where we have a congregation composed mainly of Nayaks, were baptised by him during the same quarter.

Since the above was written I have been informed by Mr. Yesadian, of Nagalapuram, that the movement referred to above has now extended to the Reddi women. Some of the women of the Reddi caste, together with some other women belonging to the village, have been baptised. He says that much irritation has been aroused by these baptisms among so respectable a class of people, especially by the baptism of the women, but that he thinks that, notwithstanding this, the Christian leaven is spreading.



### RANGOON.



THE following summary of Church work in the diocese of Rangoon during the year 1882 is from the columns of the *Rangoon Church Magazine* :—

“Universal regret was felt alike at the cause and the fact of Bishop Titecomb's resignation. No clergyman could have been more beloved or respected by all in Burma.

The domestic sorrows which he endured drew sympathy to him which his kindness and gentleness thoroughly reciprocated. He threw himself with an energy that was real and hearty into every work for God that was being done. To St. John's College he was ever a true friend. Before he had been here a month he commenced a weekly class for English boys, he had a garden party for the orphans, and he knew the names and circumstances of all the masters. Scarcely a Sunday passed but he took some part in the Chapel Services, and on those most interesting occasions—the baptism of pupils—he was, if possible, always present. He was the President of St. John's Guild, and always attended its meetings. Similarly he made himself thoroughly familiar with the Mission work amongst the Tamils, the Burmans, and the Chinese, and gave it his personal and effective assistance. Differing as he did in his theological views from most, if not all his clergy, the Bishop never allowed this divergence to interfere with his hearty co-operation in their work. He held his own opinions, and allowed his brethren similar liberty. Dr. Titcomb will ever be held in affectionate esteem in the diocese of which he was the first Bishop.

“Our pages have duly chronicled the arrival amongst us of his successor, the Right Reverend J. M. Strachan, M.D. His Lordship comes with the reputation gained by twenty years' labour as a Missionary in Madras, and as a medical man of high professional status. We may therefore hope for great things for the diocese from his episcopate.

“The scheme for increased church accommodation for Rangoon, by the sale of the Church lands, has passed through various stages during the year. The lands were sold, and despite the imposition of most unusual restrictions as to their occupancy, realised the sum of Rs. 356,000, or nearly Rs. 18 per square foot.

“The Venerable Archdeacon, who was Bishop's Commissary until the arrival of Bishop Strachan, used his opportunities as such to visit nearly every station in the diocese. And this did much to cheer and encourage his brother clergy, who so rarely see such a visitor. Archdeacon Blyth was absent in England on leave for three months, during which time the Rev. E.



Baston officiated as town chaplain, in addition to his other duties, and evinced a large amount of energy and zeal.

“Thayetmyo has been fortunate in the chaplain appointed to the station, a gentleman who takes an interest and active part in every good work. The chaplain of Tounghoo has returned from England, but we regret to hear without that accumulation of health which he sought there.

“In Missionary work the Church has gone on with increased activity, ‘mending her nets and catching fish’ during the year. With restored health and strength Mr. Windley has given new life to the Tounghoo Mission, by utilising the gifts that he brought with him from England, and the new buildings which were completed in his absence. He has been well supported by his colleagues, Kristna, Jones, Hackney, and Bazely. The last has left the Mission and returned to Madras, and Mr. Hackney has but just recovered from an illness which brought him to death’s door. The work at Tounghoo has been greatly blessed, and we are glad to hear that it is to be recruited by ‘more men from England.’

“In Moulmein the brothers Colbeck have been pushing forward their work and buildings. Full reports of their work have appeared in this as well as in Indian and home papers. We have no statistics, but we know that whatever their hand finds to do, they do it with their might, whether it be work amongst the natives or Eurasians. St. Augustine’s Church building is progressing favourably, and we trust that on its completion it will be, both in appearance and usefulness, all that its energetic builders could desire.

“Thayetmyo has sustained a loss in the death of Moungh Pokhin, Sub-deacon and Head Master of St. Andrew’s School. He leaves a widow and family unprovided for.

“At Kemindine the Rev. J. Fairclough has begun a work which we believe and trust will be of very great advantage to our Church Missions—a training-school for catechists. It could not be in better hands, and we are thankful to record that the buildings are ready for the reception of students.

“The Tamil Mission has remained under the charge of the Rev. J. Fairclough and the Rev. S. Abishekanathan. Now that

he lives in Kemindine Mr. Fairclough will find it increasingly difficult to supervise this congregation and the Tamil schools. We have no doubt that these people will receive the special care of our Bishop, whose Missionary life has been passed amongst them.

“St. Mary's School has, we believe, passed entirely to the Ladies' Association, though Mr. Fairclough retains the religious care of the institution. Miss Libbis, after eight years' conscientious and successful labour as head mistress, retires from



GIRLS' SCHOOL, RANGOON.

the school. Her work, especially amongst the English and Eurasian girls, will ever be gratefully remembered in Rangoon. She has done what she could with the school as she found it. There has been lately, as our readers know, a complete change in the aims and system of the school, and we trust that under the new plans it will be at least as useful as it has been in the past. We trust, too, that Miss Libbis may still find congenial work in Burma.

“Of St. John's College, and all connected with it, our readers



have had full accounts from month to month. Of the chapel services we may mention that during the past year there have been forty-five baptisms, of which twenty-six were of adult converts. There have been sixteen marriages solemnised in the chapel.

“The S.P.G. Orphan Home has become the Diocesan Orphanage for Boys, under the care of the Local S.P.G. Council, and a very suitable building, of the inauguration of which we give a full account elsewhere, has been erected through the great kindness of Mr. Bernard, the Chief Commissioner, on



ST. JOHN'S COLLEGE, RANGOON.

St. John's College grounds. It is hoped that the change in the name may secure for the Orphanage a larger amount of support from the diocese generally, and also that the separation of the orphans from the other pupils may prove beneficial to the whole institution.

“In our summary of the year's history we must not omit to mention the Clerical and Missionary Conference held by our Bishop on the 1st of August, and fully reported in our issue of that month. If no very great practical effect has resulted from that meeting, ‘the Conference was felt to be an excellent



augury for the future of the diocese, for it was shown not only that the Bishop took a deep and intelligent interest in all Church work, but that he had resolved to hold consultation with his clergy, to take them into his confidence, and to make the various diocesan agencies work harmoniously.'

"Various additions and improvements have been suggested in the Local S.P.G. Council. It is not a representative board. There are no local subscribers to S.P.G.—no S.P.G. funds but those that are sent from home. Each Missionary collects for his own objects in his own station, and those are seldom for direct Mission work. The Ladies' Association has been steadily at work. The feeling of the Missionaries towards this Association was well expressed at the Conference by the resolution proposed and seconded by the two oldest S.P.G. Missionaries in the Province, and carried unanimously: 'It is desirable that the assistance of the L.A. towards native female education be by grants-in-aid to S.P.G. schools, rather than by founding separate schools.' We should be very thankful to see the L.A. following this less ambitious but far more useful mode of operation. Our girls' schools would not then suffer as they have done, from uncertain and divided control.

"The poor East Indian girls are still unprovided for by our Church, but we know that an effort is in contemplation for their benefit. We heartily wish it God-speed.

"The Educational Syndicate has done good work during the past year under the able Presidency of Mr. Jardine, to whom this work is evidently a labour of love. In education, as in many other things, that scheme is best which is best administered. Though our fears, as expressed last year, have not been altogether realised, neither have the hopes of the promoters of this plan. For instance, it has been found possible, on account of a mere technical fault or misadventure, to deprive St. John's College of about Rs. 1,000 grant; and though the system may be useful for a large school, it means unless the grant can be supplemented, ruin to such institutions as the Diocesan Schools, which although they have been worked

by Mr. Baston and Mrs. Warner with an energy and ability such as were never before applied to them, yet they cannot possibly earn such a grant under the present rules as will enable them to continue their useful work."



### NEW WESTMINSTER.

REPORT OF THE DIOCESE, FROM THE BISHOP'S ADDRESS TO HIS SYNOD.



CONGRATULATE you most heartily upon the accomplishment of this important work of organization—the Diocesan Synod—and I am most thankful for the relief it affords me from the burden of much of my responsibility. Hitherto, I have been obliged by circumstances, to fulfil the duties of a multitude of offices entirely foreign to that spiritual oversight of the Diocese, which is my proper function, and to which I would most gladly devote all my time and energy. Now, I may hope, and increasingly more and more, to transfer the care of financial and other secular matters to the hands of trusty laymen, willing, and more competent than myself to deal with them.

The distance which separates us prevented a full representation of the laity of all our Parishes at the first meeting of the Synod, but it was a source of much satisfaction to me that all our Clergy were able to be present. The first and most important work we were called upon to approach was the enactment of a canon on the election of a Bishop. I hope that our conclusions on this vital point were prompted by higher wisdom than our own, and that we have herein laid a substantial corner stone in the edifice of Church organization.

The staff of resident Clergy remains the same as last year; for, though we have gained the Rev. D. H. Horlock, the

resignation of the Rev. J. B. Good balances the increase numerically for the present. There are now six Priests and three Deacons in the Diocese, ten in all (with myself), in Holy Orders, and three others (two ladies and a native Catechist) whose whole time is occupied in Church work. Thirteen workers altogether, as against five two years ago.

The appointment of the Rev. D. H. Horlock to Yale and Hope has been a source of much satisfaction to the Parishioners, and his energy and devotion are meeting with a warm response from people who, if they have been somewhat indifferent to religion in the past, have certainly been more "sinned against than sinning" in having Sunday desecration thrust upon them in the interests of places where stronger influence prevailed.

The Rev. R. C. Whiteway has removed to Lytton, where, besides ministering to the white population, he is supplying services for the Indians, pending the appointment of a successor to Mr. Good.

The Rev. C. R. Baskett has gone to England, and during his absence occasional services are being provided at Chilliwack by the Rev. T. H. Gilbert.

I have given a commission as Lay Reader, in the Parishes of Yale and Hope, to Mr. H. C. Ridley, on the recommendation of the Rev. D. H. Horlock. Mr. Ridley was solemnly admitted to his office in S. Mary's, Sapperton, at the conclusion of the Clergy Retreat.

George Swallus continues to act as interpreter for the Rev. D. H. Horlock, in ministering to the Yale Indians.

FINANCES.—I commend to your careful attention the Statistics and Financial Statements, but especially the comparative table of the returns for 1881 and 1882.

They call for a preliminary explanation in respect of the items of Church Members and Communicants, both of which show an important decrease. The explanation is that, owing to Mr. Good's departure, I have no returns from the Lytton Indian Mission, which last year returned 550 Members and 125 Communicants; nor from the Midland District, which returned 250 Members and 30 Communicants. Besides this also, the Indians of Yale have been almost dispersed by



railroad operations, and Mr. Horlock only returns 12 and 8 respectively, as against 200 and 10 returned by Mr. Whiteway last year. To obtain, therefore, a fair calculation of our present position, it will be well to eliminate these items from last year's statistics, and to judge ourselves by the remainder, whereby our last year's returns would have stood at 670 and 133, which, compared with this year's returns, gives us an increase in the year of 125 Members and 48 Communicants.

A more noticeable increase than this, however, is shown in the amount of money contributed *within the Diocese* for Church purposes, which stands this year, in offertories and other donations, at \$6685·39 as against \$3980·23 last year. While deprecating as strongly as possible the supposition that I regard mere money-giving as any sign of good Churchmanship, I am nevertheless persuaded that so large an increase of gifts does undoubtedly betoken a corresponding increase in the sense of responsibility without which no Church progress is possible; and, moreover, it may be taken too, I humbly hope, as an acknowledgment of the efforts made in the people's behalf, and as a mark of sympathy and confidence between Clergy and Laity.

With all our efforts, we have but a very distant prospect yet of supporting ourselves by our own contributions, but the surest way of reaching the sympathy of the Church at home is to evince an earnest disposition to lean as lightly as possible on the arm that supports us; using our strength to its utmost capacity, and appealing for no extraneous aid until our own resources and endeavours are exhausted. We have many and liberal friends at home, ready and willing to contribute to our necessities, as is testified by our receipt this year of between \$3000 and \$4000 from this source; and I have no doubt but that our own active endeavours will stimulate their efforts to yet higher degrees.

You will notice that a large proportion of local contributions has been devoted to the stipends of Clergy; there being under this head an increase of \$1497·45 over the amount as appropriated last year.

Besides the contributions accounted for in the returns, I must

not omit to record a sum of over \$1200 raised in the Nicola Valley for the erection of the buildings of All Saints' Mission School.

It is always a difficult and invidious thing to speak of oneself, but when there is no one else to speak it becomes unavoidable, and my report would be incomplete without some reference to the Endowment Fund of the Bishopric. I have already, in two addresses, given the particulars of this Fund, and there ought to be no occasion to specify them again. Suffice it to say that the permanent Endowment amounts to no more than about \$1840 per annum, derived from contributions at home and property transferred to the Diocese by the Bishop of Columbia. No addition has been made to this Endowment since the Diocese was founded, although there are considerable grants, amounting in all to \$5280, waiting to be handed over when proportionate sums have been raised, locally or elsewhere, to meet them. The interest on this Endowment Fund is supplemented at present by an annual grant from S.P.G. of \$960, making in all an income of about \$2800 per annum; and this would probably suffice, if the Bishop could stop at home and administer the Diocese through the post. But my idea of oversight is personal inspection, and I am convinced that constant visitation, especially of the remoter districts of the Diocese, is essential to the progress of the Church with regard to the Clergy as well as the Laity; and I need not point out to you the utter inadequacy of the present income of the Bishopric to any such general visitation under the existing circumstances of the country.

I may be pardoned, I hope, in recalling the fact that, insufficient as the income of the Bishop now is for the thorough administration of the Diocese, it is still further burdened with the repayment of the mortgage on the Sapperton property, and the advance from the Bank of British Columbia on account of repairs to the same. I feel the less hesitation in mentioning this, because the Synod, at its last meeting, endorsed the principle that residences should be provided for the Clergy and kept in substantial repair by the Parishioners, and the See House is as necessary an adjunct of the Diocese as the Parsonage

House of the Parish. I beg, therefore, to urge upon you the propriety of some steps being taken with the object (1) of securing some portion, at all events, of the grants offered in aid of the Endowment, and (2) of releasing the See House at Sapperton from debt. I am greatly rejoiced at the large increase in our contributions to Foreign Missions, amounting to four times as much as in the previous year.

S.P.G. and S.P.C.K.—To the former of these venerable Societies we are again indebted for its grant of £750, £350 of which is for Lytton Indian work, £200 for Yale, and £200 in augmentation of the Bishop's stipend. From S.P.C.K. I have received a most valuable offer of help, towards the maintenance and training of native converts for the offices of Catechists, Schoolmasters, or Mission Agents. Unfortunately, we have at present no institution where such a training could be given, and consequently, I am as yet unable to avail myself of the offer.

EDUCATION—COLUMBIA COLLEGE.—An important change has taken place in the management of this School, by the substitution of Miss Crease as Lady Principal in place of Miss Kendall. Disappointed at the last moment in an engagement with a lady in England, who was to have undertaken school work at Nicola, I applied to Miss Kendall to take her place, and was most thankful for her ready compliance, as also for an equal readiness on the part of Miss Crease to take Miss Kendall's place in Columbia College. Over thirty pupils have received instruction in the College during the year, and there are twenty-five on the books at the present time. Still, the institution is not self-supporting, for it has cost the Diocesan Fund a sum of over \$700 during the year. This is mainly attributable to the competition of the Public Free School, and it is inevitable so long as parents prefer a free education without religion to a religious education which costs them something.

NEW WORK.—Turning now from the past to the future, there are four fields ready for sowing, or at all events ready for the plough.



(1) The Midland District, with Kamloops or Nicola for a centre. I have used all my influence with S.P.G. the last three years to induce them to help us here, but so far in vain, and I am disposed to wait no longer, but to send forth a labourer at once in faith that the Lord of the vineyard will provide him his hire. It is an enormous field, that would tax the energy of two men, but if we cannot provide two, we must find one who will do the work of two, and I hope he will be forthcoming.

(2) Port Moody, including Sapperton. Mr. Murray has executed a deed of gift conveying two town lots to the Diocese



FRASER RIVER.

for a Church and Parsonage, which I propose building as soon as there is a sufficiently evident call for them. This may not come in the present year, but it is not far distant. It will not be possible for me (though technically incumbent of St. Mary's) to attend to the work regularly throughout the year, but I think I could accomplish it, and at the same time economically, with the aid of a Lay Reader, or Candidate for Holy Orders, though that must partly depend upon my being relieved of present financial burdens.

(3) Chinese Labourers on the Railroad. Our responsibilities towards these heathen sojourners are in nowise diminished. There are about 7000 or 8000 of them in our midst, and no endeavour whatever is made to evangelize them. I have again applied to S.P.G. on their behalf, but even without their aid I feel that something must be done. A native Chinese Missionary at present working in San Francisco has offered himself to me, but an engagement with him will involve the responsibility of \$900 to \$1000 a year. I am still considering whether or no to incur this obligation.

(4) Indian Work on the Fraser River. I have reserved this subject for the last, not because I esteem it the least important but in order that I may discuss it in connection with Indian work generally. My appeal on behalf of the Fraser River Indians resulted in the offer of £50 a year from a lady at home, if a like sum were otherwise contributed. She subsequently increased this sum to £100, and although her generous offer elicited no further response, she placed £100 at my disposal a month or two since for this object. I propose employing it in providing a Travelling Missionary for the river Indians, and hope to make an appointment shortly.

Of the Lytton Mission I can only say that work is necessarily suspended during the vacancy in the post, excepting such ministrations as Mr. Whiteway is able to afford in the town of Lytton itself. Every effort is being made to find a thoroughly efficient man for the Mission ; in fact, I hope two men may be appointed, the Society having consented to a division of their grant for this purpose.



## Review.

*The Evidential Value of the Holy Eucharist. Being the Boyle Lectures for 1879-1880, delivered in the Chapel Royal, Whitehall, by the Rev. GEORGE FREDERICK MACLEAR, D.D., Warden of St. Augustine's College, Canterbury; late Head Master of King's College School, London. (London: Macmillan & Co.)*



THESE lectures, though not directly connected with Mission work, deserve a brief notice at our hands, partly from their being delivered by the Warden of St. Augustine's, and partly from the value of Evidential literature from a Missionary point of view.

The argument is divided into three parts—the Religious Revolution which the Holy Communion attests, the fore-knowing sufferer Whom it reveals, and the Risen Saviour Whom it proclaims; and an aid to faith is supplied by the exhibition of the strength of the evidence in each part. The Holy Communion exists. It has survived all vicissitudes in nations between which race, political institutions, and acquired habits had established barriers apparently the most impassable, and the acceptance and celebration of the Rite in the age when it first appeared, were an inexplicable phenomenon, unless the Institutor was all He claimed to be, and all the Church has understood Him to have been.



## OBITUARY.

SINCE our last issue the Society has lost one of its Vice-Presidents, the late Thomas Turner, Esq. Few men have rendered longer or more intelligent service to Church work generally, and to the Society especially, than the friend whose removal we deplore. He devoted his great intelligence and legal acumen to the work of God with all simplicity and humility: to him the spread of the Gospel at home and abroad was part of his daily religion, and he grudged neither time nor trouble in carrying out even the dulllest and most mechanical part of the Society's work, because he knew that they contributed to the supreme end which he had set before himself. Mr. Turner was enrolled as an Incorporated Member in 1840, was elected a Member of the Standing Committee in 1852, and was added to the list of Vice-Presidents in 1866.



## Notes of the Month.

MANY of our readers have by this time seen the Address of the Committee on the subject of the Day of Intercession. We trust that many will yield to its urgent appeal, and do their utmost for furthering the observance of the day. For the sake of those who have not seen the Address, we print in this place its latter part, with its strong plea of urgency, and its practical suggestions:—

“We ask then, secondly, every friend of the Society to take this year some definite step in this direction; some, as Rural Deans or Clergy in influential positions, can assemble their neighbours for a celebration of Holy Communion, or some service of united intercession; others can ask their Clergymen to assemble for prayer, either in Church or at the Vicarage, two or three devout persons; others can follow the example which has been set in our large town churches, by opening the doors of God’s House from morning to evening, and arranging a series of short services for the entire day. These are only illustrations of what can be effected; what we ask is that every friend of the Society for the Propagation of the Gospel should make some definite self-denying effort to restore to this day the fervour of the intercessions of 1872. The work, brethren, is glorious—entrusted to us by Him Who, for our sakes, shed His most precious blood on the Cross of Calvary—but the difficulties are great. At almost every meeting of our Committee we are confronted by these two facts:

“a. New openings everywhere manifested.

“b. The Church unable to take advantage of those openings for want of men and want of money.

“Every Committee Meeting tells the same mingled tale of Joy and Sorrow; Joy that God is so visibly blessing the labours of our Church; Sorrow that His mercy is so trampled under foot by the heavy tread of earthly work and schemes of earthly advancement. God’s Holy Word teaches us the only remedy—Pray! Pray the Lord of the Harvest, that He will give us such MEN as He alone can raise up and equip for His great labour field. Pray to God, to Whom belong the silver and the gold, that He will stir up the hearts of the rich to give of their wealth, and the poor of their penury; that our Church may respond in a spirit of united and generous self-sacrifice to the last command of her King: ‘Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth.’

“Forgive us if we have written strongly, and in a strain more akin to the spirit of the pulpit than to the language befitting a quiet address. Bear with us. ‘Is there not a cause?’”

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THE following letter is addressed by His Grace, the Society’s new President, to newly-elected members:—

“LAMBETH PALACE.

“You will be duly informed by the Secretary of the Society for the Propagation of the Gospel that you have been elected to the position of an Incorporated Member of the Society.

“Considering that this Society is, in its origin and its principles, designed to be a Brotherhood of such as are desiring and seeking to advance the Faith and Knowledge of Christ Jesus, I hope you will permit me to express to you a very earnest hope that you will make this central idea of your Society a reality to yourself by mindful prayer for the Missionaries whom you join in sending out, as well as by any such means as you are able to use in encouraging the devotion of persons and of substance to the work of Missions.

“I am,

“Your faithful servant in Christ,  
“EDW. CANTUAR.”

**W**RITING from Kobe on November 24th, the Rev. E. C. Hopper says:—

“Yesterday we had our harvest thanksgiving festival. This is a national festival with the Japanese, and as we desire to enter into their national life as far as possible, we had our service. Mr. Evington, of the C.M.S., Osaka, kindly preached, and we had a full church. The boys had decorated it nicely with greens, oranges, cotton, persimmon, and rice—all common here—but they probably seem strange to English ears at home; and I really have some hope of some of them learning to sing. This I have studied considerably; but the fact that many Missionaries try to teach them *English* music, without any regard to their powers and likes or dislikes, must be an obvious reason for much past failure.

“It is now being gradually decided as to what measures and music they can and cannot sing, with, so far, great success; and the new hymn-book by Foss and Tyng (American Church) has great prospect of success.”

**D**URING last year the Bishop of Capetown reports that the number of Church members in the diocese has increased from 34,000 to nearly 40,000:—

“We have had two large accessions of coloured people, one in the parish of Swellendam, where parents representing in all families to the number of nearly a thousand people, the other in the parish of Riversdale, where about five hundred more people have desired us to give them Christian instruction and Christian ministrations. They have been until lately under the Dutch Reformed Church in one case, in the other under the London Missionary Society; but in both cases there was a large number of unbaptised and in the former case they had been for years petitioning us to take them over; and although I had all along endeavoured to check the movement, lest it should produce divisions and heart-burnings, the pressure at last became so strong, and the number of applicants so large—nine-

elevenths of the whole population of the station—that it became impossible to refuse the request.

“The second case was almost entirely the result of our action in the first. In both we are now endeavouring to supply the heavy demand made, which involves not only a grant in aid of the support of the catechist or deacon, but also an outlay of a considerable amount in order to provide buildings. I do not remember any other occurrence especially worthy of remark during the year, except the very high praise which our clergy in and around Capetown have received from every one for the unsparing devotion of themselves to the work of ministering to the sick, and even laying out the bodies of those who died during the recent terrible scourge of small-pox. Canon Lightfoot, who was perhaps the foremost of all in this work, received last week at the hands of the Mayor a testimonial of gratitude from the Government and the principal inhabitants of the neighbourhood, together with a purse of 262*l*. In reply, he very gracefully accepted it as a mark of the appreciation shown, not of his labours only, but of those of his brother-clergy.”

**D**URING last year the Rev. P. M. Mukerjea, of St. Saviour's Mission, Calcutta, was deputed by the Bishop and Diocesan Committee to pay some visits to Patna, the chief city of Behar, and one of the strongholds of Mohammedanism in that part of India. In describing his visit, Mr. Mukerjea says:—

“The people, or at least those with whom I came in contact, seemed to be quite as rigid Mohammedans as any other of their co-religionists, but what was agreeably surprising to me was that they seemed extremely anxious for a Christian Mission to be established in their midst. Several of the most influential men of the city expressed a strong desire that we should establish a Mission School there. They said that they preferred the religious education such as we impart in our Mission schools to the secular, and not unfrequently anti-religious, education in the Government schools and colleges. It was gratifying to observe that a spirit of inquiry seemed to be getting hold of the people, particularly the upper classes of the Mohammedans. I noticed in the library of a Moulvie a rich collection of Christian works, most of which evidently bore the marks of careful study.

“An educated Mohammedan, in answer to a question put to him with a view to elicit information as to his religious tendency, drew out an English Bible, and said, ‘This is the book which I study when I am alone. I derive light and consolation from it.’ It is difficult to say how far, if at all, they are prepared for the reception of the Gospel, but their attitude towards Christianity, contrasted with the bitter hostility of Mohammedans generally, is certainly very remarkable.

“There is evidently a secret movement among these people. I can speak nothing about it just now, but my heart's prayer is that under the Divine guidance it may lead to the conversion of souls and the honour and glory of God.”



A REPORT has been issued of the General Council on Education in India, formed with a view to the promotion of the general education of the people on a national basis, as laid down in the Education Despatch of 1854. It was a dark period of the history of Education in India, when this Council began its work. The birth-rate was five times greater than the school-rate of increase. The admirable rules laid down in the Despatch of 1854 were neglected in most, and openly set aside in several of the provinces. Primary instruction instead of being the first, seemed to be the last concern of the Education Department. The Colleges and High Schools were absorbing the attention and the funds destined by the State for Elementary Education. The grants-in-aid were becoming so reduced in amount and hampered by restrictions and conditions, as to be a burden rather than a boon. Native efforts and enterprise were discouraged, and the benevolent operations of foreigners treated with suspicion as rivals to Government Institutions. Secular instruction was crushing out moral and religious education.

Important and hopeful changes have now taken place. The number of children in schools of all kinds, as they appear in the Government Reports, was in 1879, 1,812,388. In 1881 there were 2,195,614, showing an increase of 383,226 in two years. This of itself is a result of vast importance and great encouragement. The average increase was formerly, in the best periods, only about 60,000 scholars per annum—more than three times the old average.

But by far the most important event is the appointment of the "Commission of Inquiry on Education."

In the Resolution of the Government constituting the Commission, frequent reference is made to the importance of Primary Instruction. In the 8th section it says:—

"It is the desire of the Governor-General in Council that the Commission should specially bear in mind the great importance which the Government attaches to the subject of Primary Education. The development of Elementary Education was one of the main objects contemplated by the Despatch in 1854."

The progress of the inquiry has been all that could well be

desired, under the management of its able and indefatigable president, who from his extensive and accurate knowledge and great accomplishments, is eminently fitted for such a position. The inquiry has led, irrespective of its ultimate outcome, to many beneficial results of great importance.

The people of India have been thoroughly aroused to the importance of education. The best minds in the country have, for the last twelve months, been canvassing the great problem of national education. The newspaper press, both native and foreign, has been discussing it in all its bearings, and a flood of light has been let in upon the working of the educational system of the past, and many valuable suggestions thrown out.

**F**RESH news from the Rev. E. H. Dodgson tells of his work in Tristan D'Acunha, which varies little from day to day.

Being cut off from the rest of the world inevitably dwarfs the faculties of the little flock.

"The great drawback to the spiritual progress of these people is of course their extreme shallow-mindedness, owing to their complete isolation. This makes it very difficult to educate them in any way—especially the young people. The children in the day-school make very fair progress in the *mechanical* parts of reading, writing, and arithmetic, and in the *facts* of Scripture History, and also in learning by rote; but it is *very* difficult to get them to *understand* the simplest thing. The difficulty of *explaining* anything to the people is still further increased by the very limited vocabulary of *words* in use here; but I am very thankful to be allowed to see, from time to time, real signs of the teaching of the Holy Spirit in their hearts by their outward lives. All the Church services are well attended, and the number of communicants slowly increasing. The general outward behaviour during the services is all that can be desired, and the singing and responding are remarkably hearty and congregational.

"We have now a weekly celebration, with an average of about twenty-four communicants; the total number of communicants on the island is thirty-three, including myself. We have Service twice daily, which is well attended."

**I**N a report of one of the Missions of the Church of the United States—at Jacksonville, Florida—which is printed in *The Spirit of Missions*, we find testimony to the stability of the coloured Churchpeople of the West Indies. The Missionary says:—

"This is the grandest field for Church work for coloured people with which I am acquainted in the South. There are 7,000 coloured people here. Many of them have been brought up in the Church of England at Nassau. They are the best educated black people I have ever seen. I have seen but one black man at church who did not take his Prayer-book and go through the service intelligently and devoutly."

**M**OST satisfactory progress was made last year in the work of completing the Cathedral at St. John's, Newfoundland. We hear that

"The aisle walls are ready for the wall plate, and the transept walls are up somewhat higher. Inside, the piers for the tower arches have been brought nearly to their height, and the arcades of choir and north transept finished, and the walls above are brought up to the clerestory string course. Large quantities of freestone were used in these operations, not far from 1,000 tons having been dressed and placed in position during the year.

"The gross expenditure to date has been £19,047 15s. 10d., and the aggregate of receipts £11,166 6s. 2d.

"By an estimate of the Clerk of the Works, £12,250 more will be necessary to fit the cathedral (temporarily) for public worship, and if the cathedral works are not to be stopped, this amount has to be considered in connection with the debt."

**W**E are glad to be able to announce that the Bishop of Calcutta and Bishop Caldwell have arrived safely in England.

### REPORTS RECEIVED.

Reports have been received from the Rev. F. De Mell, J. De Silva, F. D. Edresingho and A. Vethnean of the Diocese of Colombo; E. P. Flewelling of *Fredericton*; R. Lonsdell and T. A. Young of *Montreal*; G. S. Chamberlain of *Newfoundland*, and M. J. M. Cooper and J. Crowther of *Nassau*.



### MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, April 20th, at 2 p.m., Canon Gregory in the Chair. There were also present the Bishop of Antigua, the Bishop of Bloemfontein, Bishop Alford, F. Calvert, Esq., Q.C., Rev. B. Compton, *Vice-Presidents*; Rev. B. Belcher, Rev. W. C. Bromehead, Rev. Prebendary Cadman, General Davies, Rev. J. W. Festing, General Gillilan, W. Layton-Lowndes, Esq., General Lowry, C.B., Rev. J. Frewen Moor, General MacLagan, General Nicolls, Rev. W. Panckridge, Sir Bryan Robinson, Rev. E. J. Selwyn, Harcourt D. Skrine, Esq., General Tremenneere, C.B., W. Trotter, Esq., Rev. J. H. Worsley, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. P. A. Bowers, Rev. J. W. Buckley, Rev. W. Calvert, Rev. J. H. Clayton, R. Cust, Esq., Rev. T. Darling, F. G. Dickinson, Esq., Rev. J. H. Doe, T. Dunn, Esq., J. F. France, Esq., Rev. F. A. Gregory, Rev. R. S. Hassard, Rev. W. C. Hayward, Rev. H. G. Henderson,



Rev. T. Hill, Rev. Dr. Littledale, Rev. J. M. Burn-Murdoch, Rev. Canon Murray, R. Pryor, Esq., Rev. H. S. Redpath, Rev. G. C. Reynell, J. W. B. Riddell, Esq., Rev. W. F. Satchell, Rev. H. Swann, Rev. W. F. Taylor, Rev. J. H. Thompson, Rev. E. B. Trotter, J. F. Ward, Esq., Rev. A. Wilson, and Rev. G. Wingate, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to March 31st :—

*A.—Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—March, 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	7,451	1,238	847	9,536	18,686
SPECIAL FUNDS . . . .	1,638	—	1,920	3,558	6,959
TOTALS . . . .	9,089	1,238	2,567	12,094	25,645

*B.—Comparative Amount of Receipts for the General Fund at the end of March in five consecutive years.*

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations and Collec- tions . . . . . }	£6,739	£7,506	£7,656	£9,046	£7,45
Legacies . . . . .	1,872	1,650	2,021	1,956	1,238
Dividends, Rents, &c. . . . .	949	968	866	1,066	847
TOTALS . . . . .	9,560	10,124	10,543	12,068	9,536

3. On the motion of the Rev. B. Belcher, it was unanimously agreed that the Secretary be requested to convey to the family of the late Thomas Turner, Esq., the expression of the Society's regret at his decease, and of its deep obligation for the valuable services which he rendered to it during many years.

4. R. Cust, Esq., called attention to the allegation that each student in the Theological College of Madagascar holds a slave, and has a room in the building specially for the residence of a slave.

5. The Bishop of Bloemfontein and the Rev. W. F. Taylor, from the Diocese of Capetown, addressed the Society.

6. All the candidates proposed at the meeting in February were elected into the Corporation. The following were proposed for election in June :—

Homersham Cx, Esq., Marlfield, House, Tonbridge; Rev. John Cooper, Beaumont, Colchester; Rev. Arthur Pertwee, Brightlingsea, Colchester; A. W. Mackenzie, Esq., 2, Gloucester Road, Finsbury Park, N.; Arthur W. Blomfield, Esq., 6, Montagu Place, W.; Rev. Canon Chamberlain, St. Thomas', Oxford; Rev. W. R. H. Brown, Tenby; Rev. P. T. Bainbrigge, 15, King St., St. James', S.W.; Rev. C. R. J. Loxley, Jarrow-on-Tyne; A. T. Crispin, Esq., Treasury, Whitehall, S.W.; Rev. G. C. Blaxland, Fulham Palace, S.W.; Rev. G. F. Apthorp, Shrigley, Macclesfield; Rev. J. S. Salman, Full Sutton, Stamford Bridge; Rev. W. L. Paige-Cox, St. Peter's Vicarage, Rock Ferry, Birkenhead.



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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JUNE 1, 1883.

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## *THE ANNUAL PUBLIC MEETING.*

**T**HE Annual Public Meeting of the Society was held in St. James's Hall on Friday, April 27th, His Grace, the President, taking the Chair. The attendance was very large, the body of the hall and the galleries being crowded.

Among those on the platform were the Earl of Belmore, the Bishop of London, the Bishop of Winchester, the Bishop of Calcutta, the Bishop of Antigua, the Bishop of Tasmania, the Bishop of Saskatchewan, Bishop Caldwell, Bishop Perry, Bishop Tufnell, Sir John Mowbray, Rev. and Hon. E. C. Glyn, Prebendary Cadman, Canon Gregory, and General Maclagan.

After prayers, the Archbishop began his address with a feeling reference to his predecessor, and proceeded to speak of the difficulty which so many clergy find in arousing Missionary enthusiasm in their parishes.

"But he did not believe that this state of things would continue. Looking back on the Missionary enterprise of the past, a glorious picture presented itself; but the earnest consideration of what was really meant by 'fields whitening for the harvest' would convince them that the past

was, and ought to be, a day of very small things indeed, and, as the great fields of the future were more and more realised and vivified for them, Missionary meetings would cease to be, in any part of England, regarded as dull affairs. Yet, even if there were nothing fresh, what they had to do was to go on with the old fundamental truths.

"They were not the greatest thinkers, or the most powerful minds, or the most really imaginative persons who found them dull and uninteresting. One of these old fundamental truths was the very existence of the Christian Church and her mission to the world ; and, whether dull or not, it could not be too often enunciated. Referring to the work of the Society, His Grace expressed his satisfaction that in the last two years the income of the Society had risen by £8,000—£4,000 the year before, and £4,000 in the past year—last year being £2,000 in excess of any previous year's income of the Society. This was very satisfactory, but they would all agree with him that the stream of money was sure to flow if the stream of the spirit flowed first ; that if the work was done in a right spirit, and if a true enthusiasm was aroused, there would be no fear that means would follow in the wake of the spirit. But what they wanted was men.

"But how strange it was, that at the very moment when they were crying out for men to go into India to serve under such men as Bishop Caldwell, to grapple with the most cultured and most ancient civilisation in the world, they scarcely could keep their gaze fixed upon it, because they were invited irresistibly to tracts where, since the foundations of the world were laid, there had been no civilisation at all. They were asked to do their best for India, with its old wisdom, its old learning, its old races ; they were asked to do their utmost, at the same time, for Rupertsland, and be prepared to do the same for Saskatchewan, where, since the beginning of the world, there had been nothing but lovely prairies and lovely valleys, but where now the railway was advancing at the rate of three miles a day. Two or three years ago he was talking with one of the Bishops of Canada, walking down one of the great walls of the Jungfrau, and he was dwelling on this country and its future, and how England was doing comparatively nothing whatever for it. After a pause he said, 'Such a country and such a need, and England doing nothing for us, and the richest country in the world !' It was an extremely simple incident, but it went to his heart to see the almost agonised face of the man as he uttered those words. It was like a dream to think of the railway advancing at this rate, and the masses of the people streaming and bustling like ants before it. Yet it was no dream ; but it was a place where hundreds of thousands had to live, and work, and die.

"Surely if they were Christ's and the Church was His Body on earth, surely they ought to rouse themselves to the spreading of His Kingdom more energetically than they did.

"They wanted so many more, and why had they not got them ? It must be because they were not buckling themselves to use the power of intercession, the power of prayer, which was the connecting link between heaven and earth. That it was the want of prayer that was hindering the



work, was proved by the report of a committee appointed to inquire into the subject which, speaking very gently, stated that the results of the inquiry were disappointing.

"They should play all sorts of keys to get people to be attentive to the work; and then, if it was God's Will, He would draw them closer and closer to Himself."

The Earl of Belmore then took the Chair, when a brief Report for the year was read by the Secretary.

Bishop Caldwell then said:—

"Whatever be the resolution I may be asked to speak about, you would naturally expect me to tell you something about Tinnevelly, and even if you did not expect me to do so, I should consider it my duty to tell you something of the progress of a district with which I have so long been connected, and in which I take so deep an interest.

"The Tinnevelly Mission has a peculiarly interesting history, but it has also peculiar wants. The most marked characteristic of this Society's work in Tinnevelly for many years has been progress, and the same must be said of the work in Tinnevelly of the great sister Society, the Church Missionary Society. But wherever there is progress there new wants arise. If there is any Mission anywhere, or any Church anywhere, from which no complaint of new wants reaches you, you may depend upon it that that Mission or that Church is making no progress. It is not forgetting the things that are behind and stretching forth to those that are before. It is not endeavouring to set in order the things that are wanting.

"Twice before I have visited England during my residence of forty-five years as a Missionary in India. On each occasion I spoke at an Annual Meeting of the Society, and on each occasion I had the pleasure of reporting that some progress had been made. The last meeting of this kind I attended was in 1875, when I was on the point of returning to Tinnevelly for the purpose of entering on some special evangelistic work. Shortly after a new step in advance was taken towards organising the Tinnevelly Mission on correct Church lines. In the beginning of 1877, whilst still engaged in evangelistic work, I was raised to the office of a Bishop in the Church, as Assistant to the Bishop of Madras, with special supervision over the S.P.G. Missions in Tinnevelly and Ramnad; and at the same time my old friend and fellow-labourer, Dr. Sargent, was consecrated a Bishop, with special supervision over the Church Missionary Society's Missions in Tinnevelly. I may here say that every one would have preferred that there should be only one Bishop in Tinnevelly instead of two, but as that was found impossible, the authorities decided that two Bishops would be better than none. And looking at the results—comparing the position of things now with what it was in 1877, I think I may venture to say that events have proved that the arrangement then made, however open to objection in point of theory, has worked for good.

"One proof of progress in Tinnevelly consists in the development that has taken place of a system of local self-government. The Missions are

not now under the government of foreign Missionaries alone. They are governed by local councils on a well-considered federal system, in which the natives themselves take the principal part. This system, though not yet quite completely developed, has worked so well so far as it has gone, that I think I may venture to affirm that Tinnevely has earned for itself a right to a further extension of power in the same direction. I trust that ere long, under the guidance of Divine Providence, and with the approval of the Society, the Tinnevely Mission may be transformed into the Tinnevely Church.

“Another proof of progress consists in the increase that has taken place in the numbers of the native Christian community. I think it must be generally known that there has been a large increase of late years in Tinnevely in regard to numbers. I shall not tire your patience by entering minutely into statistics, but there are one or two items which I think may be heard with special interest, as they will tell their own tale both as to the progress that has been made, and as to the wants that must now be felt. I shall confine myself to the progress that has been made in the S.P.G. Missions alone. Since 1877 the number of baptised members of our native Christian congregations has increased from 17,000 to 29 000; that is, the increase in the number of the baptised alone is more than 12,000, and notwithstanding this increase in the number of the baptised, the number of catechumens, that is, of unbaptised persons under regular systematic instruction with a view to baptism, is nearly 15,000. Placing in one total all the members of our native Christian community, whether baptised or not, the number of persons who have placed themselves under our pastoral care, and whose names are on our church lists, has risen since 1877 from 22,000 to 44,000, that is, our accessions during this period number 22,000. Our numbers have exactly doubled in six years.

“When I stated some time after the famine of 1877, in a communication to the Society, that our accessions from heathenism then numbered 16,000, some of the Indian newspapers derided the statement as incredible. They did not mean merely that they thought that people who came over in such numbers were not likely to remain steadfast—the line they took was, that my statements regarding numbers were not to be believed. Well, several years have now elapsed and a process of sifting has been going on, the chaff has blown away, we have had losses in various places, and what is the result? One result is that notwithstanding all these losses, the increase is now not merely 16,000, but 22,000. Another result is that the hostile newspapers have left us to take our own course in peace. Last year nearly 600 adult persons were baptised, and the increase in the total number of the baptised during the year was 1644. The number of communicants has risen to 6,500. During the six years that have elapsed since my consecration I have confirmed 5,345 persons, and only a few weeks ago, at Tuticorin, which is now my head-quarters, four days before I left I had the pleasure of confirming in one day 538 persons, many of whom had walked distances of twenty or thirty miles.

"In the particulars I have mentioned, and in other particulars which might be mentioned, we may see, I think, undoubted proofs of progress. But this progress necessarily creates various new wants.

"Suppose that in some other part of India a new Mission had recently, by God's blessing, come into existence. Suppose that in that new Mission 325 new congregations had been formed, comprising 22,000 new people, new accessions from heathenism. Suppose that 12,000 of those new people had been baptised in the course of six years. Suppose that 200 additional catechists and schoolmasters had been employed, besides eight or ten additional native clergymen, for the purpose of instructing those new people and building them up into new Christian communities. Suppose all this, and this is exactly what has taken place, not indeed in a totally new field in a distant part of India, but up and down Tinnevelly in fields partly old but chiefly new. This being the case, you will naturally conclude that special measures were required to meet the new wants arising out of new successes on so large a scale. I am happy to say that the Society fully recognised this necessity and instituted a special fund six years ago for the purpose of enabling us to instruct those new people. That special fund, so opportunely and so kindly instituted by the Society, has rendered us very important help. But that fund is now nearly exhausted, and though the Society has now kindly added to it the balance of another appropriated fund, I am still very anxious for the future, and trust that the Society itself may ere long undertake to meet our difficulties in what appears to me to be the only adequate way, viz. by making a separate grant to Tinnevelly out of its general fund.

"Another step in advance has been the transfer of the Society's Sawyerpuram College from Sawyerpuram to Tuticorin, that is, from a small village to an important town, which is now the head-quarters of our Mission, and where a wider sphere of usefulness is opening before it. But this also involves new wants, as special difficulties have now to be met. The day after my arrival in London I called at the office of the Christian Knowledge Society, and there found that in answer to an application I had made some time before, the Society had kindly granted me 750*l.* towards the Tuticorin College buildings, for the purchase of which I had made myself personally responsible.

"All the wants I have mentioned I hope to be able to bring before the authorities of the Society in time, but I mention them now, in order that my friends and the friends of the Tinnevelly Mission, who have helped us so kindly for so long a time, may be prepared to find that in returning this time to England, the third time in forty-five years, I cannot be stigmatised as a 'returned empty,' seeing that I return fuller of wants and hopes as well as fuller of years than before.

"I trust that it may please God to restore me to health so speedily that I may be able to return to Tinnevelly by the end of the year, and in returning I hope to be the bearer of good news to Tinnevelly from this meeting, from the Society, and from the Church at home, and not to Tinnevelly only, but to India."



The Earl of Belmore next spoke of the early work of the Society in the Australian colonies, which had been accomplished under many dangers and difficulties. The evidences of that work were now, however, abundant in all the great towns throughout the colonies, but there was still a vast Missionary work before the clergy in the rural districts.

In an eloquent speech on the solidarity of the work of the Church at home and abroad, Canon Barry asked :—

“Was it not true that with the work of the Church there were always two phases ?—there was the evangelistic phase, which planted the banner of the Cross where it had never waved before, and there was the pastoral phase of the work, which devoted itself, not to gaining new conquests, but to deepening and broadening conquests already won. These two kinds of work had to go on at home. There was a large part of the work in England which was as purely evangelistic as any mission to heathens abroad ; and on the other hand, there was the pastoral work of the Church, which of late years they had learned to understand could never be done except on the principle of her Catholic order and government. The fact was that there was a certain difference in proportion, that perhaps abroad there might be more of evangelistic work, and less of the pastoral, while at home there was more of the pastoral, and less of the evangelistic ; but, after all, it was one work. To his mind, therefore, Churchmen were as much bound to spread the Gospel abroad as they were bound to help it at home ; and if they would only understand this solidarity and unity of the Church, what might not be effected ? But people seemed to think the Missionary work was a thing for those who had a vocation in this direction ; and forgot that to contribute to it was the duty of every Churchman, and that no line of demarcation separated it from their work at home. He thought he might say that the times when the Church of England had shown the greatest enterprise abroad were the times when she had shown the greatest enterprise at home. He had often thought that the Missionary field yielded most valuable instruction both as to the real power of Christianity and of the power of the forces which were opposed to her ; simply for this reason, that there they were ordinarily tried under far simpler conditions. They could see there clearly the power of aggressive Christianity, that it might well come to cheer them in their work at home, where it was far more difficult to discern what was really spiritual energy. They learnt abroad what were their weak points, where their system wanted elasticity ; and if they had any sense at all, they would well proceed to carry out these lessons at home. There was another point in which Missionary enterprise had done the Church at home an almost incalculable service, and that was that it had actually rekindled and deepened the power of the Missionary spirit. It might seem a strange paradox, but nevertheless it was true, that the more men you sent out abroad imbued with the real evangelistic spirit, the more you would find such like men rising up at home. The spirit itself would not confine itself merely to the souls

in which it arose, but would kindle in those who remained to do perhaps the less exciting, but not less difficult work at home."

The Hon. Sir A. Hamilton Gordon (late Governor of New Zealand) gave, from a layman's point of view, what, during the course of a long and varied experience, had appeared to him some of the hindrances and some of the helps to Missionary enterprise.

The Rev. F. A. Gregory described some of the difficulties of Missionary work in Madagascar, which was a large country very thinly populated, with few or no means of getting from one place to another.

"In these circumstances it was impossible to produce any effect by means of English Missionaries. Five years ago then, the Bishop established a college for training natives in the principles of the Christian religion. Speaking of the character of the natives, he said they were very pliant, their minds being opened to every impression, and, therefore, easily led for good or for evil. It was most important for the success of their work that these young men should be taken at the critical age for training them. Then they were almost entirely without a sense of responsibility; and when once they had been imbued with this sense of responsibility they might trust that the work had been satisfactorily accomplished. The natives were born with the gift of eloquence, and it was no difficulty to one, when he was set to preach to his fellow-countrymen, to do so in words which they could understand; and in this respect they had another advantage in not attempting to send many English Missionaries to such a country. After undergoing a three years' training, they were appointed by the Bishop to the places where they were to work. Their relations, if unhappily they were sent to their native town or district, would probably be against them, striving to bring them back to a belief in their old superstitions. Such was their native ministry; who must be overlooked by Englishmen; for they were very pliant, very easily gave way under the temptations by which they were surrounded; and they were very easily discouraged if they did not succeed in their work. He could not do better work for the Society than by urging upon the meeting the importance of sending out first-rate men as Missionaries. When he heard it said that any one was good enough for a Missionary, he felt that the Mission cause was not cared for as it ought to be in England, and that it would never be properly developed until they recognised as infallible truth that if they wished God's truth to prosper throughout the world, they must send out their best men to work in their colonies and among the heathen."

The Bishop of Saskatchewan spoke of his work in Manitoba and the Great North-West of the Dominion of Canada. "He had been connected with the work of the Church there for twelve years, for the first half of the time as Archdeacon and Head of the Training College under the Bishop of Rupertsland, and for the second half as Bishop of Saskatchewan. A few months ago the Society issued an Appeal, which had special reference to the Great North-West Province, and which called on the Churchpeople of England to come to the rescue and to help the Society to send out Missionaries to meet the great necessities of the thousands of people

pouring out from this country to take up their residence in the North-West of Canada." Describing the change that had come over this vast country within his own experience, he said "he remembered it when it was a vast sea of grass, when the nearest railway to Winnipeg was 450 miles away, though it was now the centre of a huge railway system, having a population of 25,000, though at one time it numbered only 200 people. It now had twelve churches of various denominations, with 12,000 seats, besides having three large schools supported by the money of the people, with thirty-one teachers."

On the motion of the Bishop of Calcutta, seconded by General Lowry, C.B., a hearty vote of thanks to His Grace, the President, was carried by acclamation.



### THE SOCIETY'S GRANTS FOR 1884.



ACH spring the duty, which involves as much responsibility as any which falls to the Society, of arranging the grants for the following year, engages the anxious attention of those to whom the task is intrusted. The grants are made thus early in order that the several dioceses abroad may have timely notice of them, and thus be enabled to shape their plans accordingly.

The Standing Committee have had this spring a condition of things before them which made their work a happier one than it had been in recent years. It cannot be said that it was easier or less anxious, nor that there were not pressing claims which had to be set aside, or met but partially—but still there was for them the happiness of finding that the state of the Society's finances would justify them in making new grants to the extent of £6,750, in addition to the continuation of those which came up for renewal to the extent of £73,270.

The allotting of this sum of £6,750 was therefore the main consideration, for it was found that the whole of the previous grants must be maintained (with the exception of one sum of £80, which had lapsed) if injury were not to be inflicted on existing Missions to a serious extent.



It was resolved, having regard to the state of the Society's finances, to divide the £6,750 into two nearly equal parts, the one to be spent on grants likely to claim renewal, and the other on single grants. From thirty-five dioceses came applications, of varying degrees of urgency, for new annual grants to the extent of some £20,000, and the half of the £6,750 was all there was to meet them; while against the other half were applications for some £10,000 in single sums.

Some of the claims, of course, were not so great as others, some, perhaps, were unlikely to have been successful, under any probable circumstances. The £30,000 represent simply the amount asked for. We have, however, no hesitation in saying that, regarding these applications as a whole, they are such as should have been fully granted had funds permitted, and that the growth of the Church abroad, which might have been developed, will, to the extent of such deficiency, not be developed, to say nothing of the sad loss to the individual men, women, and children innumerable, whose spiritual condition this comparatively small sum would have advantaged.

We forbear enlarging on this grave side of the matter. It is one, perhaps, not for many words, but for the private consideration of such as will lightly acknowledge that they do not take much interest in Foreign Missions. We would simply give expression here to the feeling of thankfulness that so much can be done as is now possible. The Standing Committee may fairly be congratulated on having to deal with such an increase in the amount available for foreign expenditure on the first occasion of their engaging in this work as the representatives of the whole body of the Society throughout the country, intrusted with the administration and distribution of its funds under the Supplemental Charter.

The subjoined tables will practically speak for themselves, and call for little explanation.

Without the Church ship it is impossible for the Bishop of Newfoundland to go about his diocese, and the grant is made towards defraying the heavy cost of the annual voyage. Our October and December numbers described the re-opening of the interesting Missions on the coast of Labrador.

Algoma, Rupertsland, and Saskatchewan are the three dioceses on behalf of which the Society has recently issued its special Appeal. It is, to a small extent, from the fund raised by that Appeal that it has been found possible to make the new grants, which amount (taking annual grants and single sums together) to £2,100 for the three dioceses. We may mention that another sum of £500 from the same fund (besides £200 from another) has been already remitted to the Bishop of Rupertsland for new Missions. There were also some "single sum" grants (amounting to £6,000) made to these dioceses last year, besides annual grants to the extent of £2,745 which are renewed this year.

It will thus be seen that the Society is making strenuous endeavours to grapple with the tremendous problem which Manitoba and the Great North-west now present; at the same time, in no respect is the contrast between the Society's will and its power so melancholy as in this. We trust that our friends by no means intend to slacken their efforts in this matter, and that the special Appeal for the spiritual care of the thousands of our fellow-countrymen who are continuously pouring into that vast fertile district will be responded to much more liberally than has so far been the case.

We must not dwell too long on the several votes. The small grant of £25 makes the difference between the island of Anguilla, with its population, numbering 2,773, having a clergyman and not having one. The construction of the Panama Canal has drawn thousands of British subjects to a country where there is no one to minister to them, and their being left thus would have been a grave reproach. The Potaro Mission in Guiana, so dear to the Missionary heart, is to have a Missionary to itself; and £100 will enable a Mission to the half-castes at Dutoitspan, in the diocese of Bloemfontein, to be carried on. Mahanoro is an important coast town in Madagascar, in a district where there are no Christian Missions, and it is felt that it should not be left longer unoccupied. The increase of the grant to Lahore follows the growth of the work at Delhi, and was practically necessitated by action already taken. The grant for the Medical Missionary will be noticed

with satisfaction. Those who read in our March number what the Bishop of Rangoon said of his visit to the Andaman Islands will be rejoiced to find that there is to be a Mission to their inhabitants, while the need of the fruitful, but undermanned, Mission at Tounghoo for reinforcement has been for a long time a cause of anxiety.

The Madras diocese presents opportunities and requirements which it would be difficult to overstate. The grant already made to it is far larger than that made to any other diocese, but it has numerous Missions where work is lying ready to our hands for us to do, with some cases where it is difficult to maintain work that has been brought to its present level by the employment, in former years, of more Missionaries than are now engaged. Had the £150 been increased tenfold it could immediately have been made useful in work of great promise. Those who desire the conversion of India should understand what a hindrance the simple lack of means is to the work for which England is so especially responsible.

The Japan staff is perilously weak. Two Missionaries have been compelled to take furlough, and the health of a clergyman who has generously worked as their volunteer colleague has also given way. The Missions would be brought almost to the verge of collapse if a reinforcement of the little band were not sent at once.

Java, where there are native congregations as well as several English people, has been for some time in great need of a clergyman; at Batavia in that island, or in Perak, where the case is similar, the Bishop of Singapore may use the Society's grant in aid of a Missionary chaplain. The sum of £50, which the Society was compelled two years ago to withdraw, is restored to the grant which the Continental Chaplaincies' Committee divide among places on the Continent where there are many British sailors, artisans, or other people of poor condition.

#### (a) NEW ANNUAL GRANTS.

1. NEWFOUNDLAND.—For the Annual Voyage of the Church ship, if made, £100, and for the re-establishment of Missions on Labrador  
£100 = . . . . . £200
2. ALGOMA.—For four additional Missionaries . . . . . 200



3. RUPERTSLAND.—For new Missions . . . . .	£500
4. SASKATCHEWAN.—For new Missions . . . . .	300
5. ANTIGUA.—For the maintenance of a Clergyman at Anguilla .	25
6. JAMAICA.—For the part payment of a Chaplain who shall minister to the thousands of English-speaking people engaged on the Panama Canal . . . . .	200
7. GUIANA.—For a Clergyman for the Potaro Indian Mission .	200
8. BLOEMFONTEIN.—For a new Mission to the Half Castes at Dutoitspan . . . . .	100
9. MADAGASCAR.—For the maintenance of a Mission to Mahanoro	300
10. LAHORE.—Towards the maintenance (1) of an additional ordained Missionary; (2) of a Medical Missionary, and (3) of higher educational work . . . . .	500
11. RANGOON.—For the maintenance of at least two additional Missionaries, one for the Andamans, and another for Tounghoo .	400
12. MADRAS.—For the support and extension of work . . . .	150
13. JAPAN.—For the maintenance of another Missionary . . .	300
14. SINGAPORE.—Towards the support of a Missionary Chaplain either at Java or Perak, as the Bishop may decide . . . . .	100
15. CONTINENTAL CHAPLAINCIES . . . . .	50
	<hr/>
	£3,525

The objects of the “single sum” grants are clear on the face of them, and as what we have said above in connection with the increased annual grants has reference to most of the dioceses which are in the following table, further comment is almost uncalled for.

(b) SINGLE SUMS.

1. ALGOMA.—Towards purchase of a Mission boat to enable the Bishop to visit his diocese . . . . .	£100
2. RUPERTSLAND.—Towards new Missions . . . . .	500
3. SASKATCHEWAN.—Towards endowment of Emmanuel College .	500
4. ST. JOHN'S.—For the restoration of Mission buildings destroyed during the Tembu Rebellion at St. Augustine's and All Saints' Missions . . . . .	200
5. MAURITIUS.—For the establishment of simple Indian Christian Schools . . . . .	300
6. MADAGASCAR.—For the establishment of the Mission at Mahanoro . . . . .	250
7. EGYPT.—To be reserved in case of a Mission being opened which shall be approved by the Standing Committee . . . .	200
8. CYPRUS.—To be reserved in case of the Rev. J. Spencer being enabled to obtain the services of a Chaplain for Limasol, or some other place on the coast . . . . .	25

9. LAHORE.—Towards the cost of the erection of a Preaching Hall, or of a residence for the Missionaries at Delhi, as may be decided on, and on condition of the building being vested in the Society in trust for the Mission . . . . . £200

10. RANGOON.—For the establishment of the Catechists' Training Institute at Kemmendine, £500; for payment of the passage and outfit of Messrs. Salmon and Tsan Baw, and Mission expenses, £200 = . . . . . 700

11. JAPAN.—For any claim which may arise on the appointment of the Bishop for Japan . . . . . 200

12. NEW WESTMINSTER.—For a Chinese Clergyman for the Chinese labourers on the railroad . . . . . 50

£3,225

In conclusion, we must remind our friends of one or two points. First, the £6,750 does not represent an increase of income. Part of it is due to legacies, part to matters of account, and other causes which it would take too long to explain in detail here. The Income of 1882 exceeded that of 1881 by but £3,712, under the head of Collections, Subscriptions, and Donations to the General Fund. It is clear, therefore, that this increase must be at least maintained, or there will be the most disastrous result of undoing much of the new work which is now to be begun.

Then, secondly, we would revert to what we said at the beginning as to the extent to which applications are unsuccessful. The General Fund of the Society is the Fund to which the Church in all parts of the world looks for the supply of what it is the duty of the Church of England to give, and therefore a large additional increase is at once required.

The claims which it is the pleader of are the claims of numerous Missions scattered over more than forty dioceses. The aggregation of the needs gives a cumulative strength to the Society's appeal.

We would fain hope that the friends of the Society, and Churchmen at large, would prefer to regard the planting of the Colonial and Missionary Church, which has already received the Divine Blessing abundantly, not so much as a bare duty, but as a glorious undertaking in which they feel it an unspeakable privilege to take their part willingly and with zeal.

We place below a table of the Annual Grants as they stand increased for 1884. The several amounts are *exclusive* of the "single sum" grants in the second table given above, but include the additions shown in the first table.

## ANNUAL GRANTS FOR 1884.

Montreal . . . . .	£720	Mauritius . . . . .	£590
Quebec (Pensions, £150) . .	1,800	Madagascar . . . . .	3,500
Toronto, Pension . . . . .	32		
Huron (Rev. A. Jamieson) .	75	Calcutta, Missions . . . . .	8,200
Algoma . . . . .	650	Do., Bp.'s College Pensions	475
Fredericton . . . . .	1,500	Rangoon . . . . .	3,600
Ditto, Students . . . . .	100	Lahore (Delhi) . . . . .	2,420
Nova Scotia . . . . .	1,300	Ditto, Cambridge Mission-	
Ditto, P. Edward's Island .	250	aries . . . . .	840
Newfoundland (Pension, £50)	3,250	Madras, with Pensions, &c. .	13,250
Rupert'sland . . . . .	1,635	Bombay . . . . .	4,600
Saskatchewan . . . . .	1,460	Colombo . . . . .	1,650
New Westminster . . . . .	750	Singapore, &c. (Pension, £40)	3,140
Nassau . . . . .	350	North China . . . . .	1,150
Antigua . . . . .	775	Japan . . . . .	1,960
Trinidad . . . . .	40	Ditto for Bishop's Income .	500
Guiana . . . . .	720	Assyrian Christians . . . . .	200
Honduras . . . . .	50		
Panama . . . . .	200	Sydney, Life Payments . . .	100
		North Queensland . . . . .	200
Sierra Leone . . . . .	280	Perth . . . . .	300
Capetown (including College)	2,000	Norfolk Island . . . . .	50
Grahamstown, Colonial . .	400	New Caledonia . . . . .	50
Ditto, Heathen . . . . .	2,670	Fiji . . . . .	300
Ditto, Missionary Scholar-		Honolulu . . . . .	700
ships . . . . .	60		
St. John's . . . . .	2,480	Constantinople . . . . .	300
Maritzburg . . . . .	2,025	Continental Chaplaincies . .	200
Zululand . . . . .	500	Education of Students at St.	
St. Helena and Tristan		Augustine's College, Can-	
D'Acunha . . . . .	375	terbury . . . . .	185
Bloemfontein . . . . .	988		
Pretoria . . . . .	900		£76,795

The total, therefore, of the Society's grants for next year is £80,020; and this is of course in addition to the amounts of various other funds under its administration. In connection with these latter, it may make the foregoing statement more complete if we state that £257 11s. 7d. from two appropriated funds is given to the diocese of Bombay, in addition to its Block Grant of £4,600.

The amount of spiritual good which, with God's blessing in answer to prayer, must result from these new grants, is simply incalculable.



## *RUPERTSLAND.*

AN ACCOUNT OF THE WORK OF THE CATHEDRAL STAFF IN  
THE NEIGHBOURHOOD OF WINNIPEG, BY THE REV. CANON  
O'MEARA.



OWING to the peculiar nature of the work done by the St. John's Cathedral Mission staff, towards which your venerable Society is kind enough to give grants, I find it impossible to fill up one of your regular forms. I have thought that under the circumstances I might meet the views of the Society, were I to give some general account of the clerical work carried on in connection with St. John's Cathedral. The Cathedral staff, along with the students of the Divinity College, with which it is very closely connected, forms a kind of Associate Mission under the presidency of the Dean of the Cathedral, who also, as Professor of Pastoral Theology, arranges the Mission work of the theological students. The members of this Associate Mission perform a variety of functions. In addition to the ordinary work in the College and the College School, and the regular services in the Cathedral, they hold themselves in readiness to supply any vacant parishes in the interruption caused by a change of clergy; they conduct services either weekly or fortnightly, at any important points where a settled clergyman has not been established; they relieve the regular parish clergy in and about Winnipeg when they may be called on to go to any distance on Mission work, and they have established the two parishes in Winnipeg by carrying on the work of the Church in each parish until such parish became able to stand alone. It is impossible to estimate the value which has attached to the work of such a body in the past history of this diocese. I can safely say, from an experience of ten years of work in this country, that had not the Bishop of Rupertsland, with that wise forethought which characterises all his plans, arranged when he did for the establishment of this Associate Mission of St. John's Cathedral, the work of the Church in this diocese would not have made half the

progress which it has made: in fact, I do not see how it could have been carried on at all. In illustration of what I say, let me give you some account of the work of the Church in the twelve months ending Easter, 1883. During nearly the whole summer the parish of Headingly, situate on the Assiniboin River, about fifteen miles from Winnipeg, was without the services of a resident clergyman. With the exception of one Sunday, however, when the bridges were flooded, regular service was held every Sunday by some one or other of the Cathedral Mission staff, or by some clergyman whose place the staff supplied.

From Easter till the end of the year assistance was rendered by some member of the staff every fortnight to the Rev. Mr. Pritchard, who at that time had charge of the large district on the east side of the Red River. That district is now under the charge of the Rev. Mr. Cheney, an *alumnus* of St. John's College, who seems to be prosecuting his work with vigour and success. For the past six months services have been held every fortnight by members of the Cathedral staff at Rat Portage. This is an important and growing town on the shores of Lake of the Woods. It is the centre of a great lumbering country, and is now gaining fresh importance from its close proximity to the newly-discovered gold mines. When I visited it some four weeks ago, I was much pleased with the attendance at the services, and with the evident interest taken in them. It may be necessary, ere long, to station a settled clergyman at this point; but at present most useful work is being done by the regular visits which we are able to make.

For the past four months regular fortnightly services have been held at a rising town named Carberry. This place is situated on the main line of the C. P. R. It is the marketing point for a large area of excellent farming country, and there are some very earnest Churchmen residing there. They have promised a considerable sum towards the support of a clergyman, and we are in hopes that we shall soon be able to give them one. Our clergy have been much encouraged by the services which have been held there.

In the month of August last a new town was commenced

by the united action of the Dominion Government, the Canadian Pacific Railway, and the Duke of Manchester's Company. This town is situated about 375 miles west of Winnipeg, and is called Regina. It is the capital of the new province of Assiniboin. Immediately on its establishment it grew with astonishing rapidity. In the month of September one member of our Cathedral staff, the Ven. Archdeacon Pinkham, visited it, and held the first Church of England Services, which were well attended, the people evincing the deepest anxiety to have the Church planted amongst them. Services were kept up every fortnight by one or other of the staff, till about the end of the year, when the Rev. Alfred Osborne was appointed to the incumbency of Regina. One feature about this work, illustrating the rapid advance of the Canadian North-West, was the fact that the journeys to this place—nearly 400 miles west of Winnipeg—were made between Saturday morning and Monday night, with every convenience of travel, including the luxury of a Palace Sleeping Car.

Some three months ago fortnightly services were commenced, at a town on the Portage, Westbourne, and North-Western Railway, named Gladstone. There are a number of Church-people at that point, who are very anxious to see the Church established in their midst. Gladstone being off the direct line of the C. P. R., it was not convenient for any members of the Cathedral staff to visit it, as College work requires that none of the staff shall be away more than for Saturday, Sunday, and Monday. Gladstone has, therefore, been supplied by other clergy, especially the Rev. Alfred Fortin, A.B., Incumbent of Portage La Prairie, and Rural Dean of the district in which Gladstone is situated, the Cathedral clergy taking the services of the clergyman who supplied Gladstone.

During the months of December, January, and February, the Missions of High Bluff and Poplar Point were vacant. Regular service was held in these Missions every Sunday by some one or other of the Cathedral Mission.

In addition to the work which I have already mentioned, you are doubtless aware that the parish of St. Paul's—about six miles north of St. John's—is under the Cathedral body, the



Rev. Canon Matheson, B.D., being Incumbent. Canon Matheson takes the services at St. Paul's every alternate Sunday and attends to the parish work during the week, and some other member of the Cathedral staff conducts the services on the alternate Sunday.

Mr. Goulding, one of our students, assists the Rev. W. Green, of Stonewall, taking two services for him every fortnight.

Such is a summary of the Mission work done by our Cathedral staff. I have said enough, I trust, to prove to your Society the eminent usefulness of the grants which they make for the furtherance of the work of this body.

You will, I trust, pardon me if I pass beyond the limits of a report, to make some general observations on the work of our Church in this diocese, and the general position in which Church affairs at present stand with us.

As you are doubtless aware, the population of the country was last season largely increased. The total immigration was reckoned at 44,000. This has of course called for new efforts in the way of sending the services of our Church to the towns and settlements so rapidly springing up in all parts of the Canadian North-West. In overtaking this work, the rapid extension of railway communication has afforded us very much greater facilities than we formerly possessed. In the interval between Saturday morning and Monday evening we can now reach from the centre ten places, to one which we were able to visit in the same space of time a few years ago. Some of our Missions, also, which at first were dependant upon grants from England, are now self-supporting. Among these I may mention St. James's, Headingly, and Brandon; while from one church which was nursed in its infancy by a grant from your Society, the Mission Board received last year the sum of \$2000.00. I refer to Holy Trinity, Winnipeg, which congregation pay in full a Rector and assistant.

You will thus see that as a diocese we are persistently holding before us the idea of ultimate self-support. This is the goal towards which the efforts of our Bishop and our Mission Board are steadily directed: this is the idea which is urgently pressed upon every congregation or Mission throughout

the whole colonial portion of our diocese. And it is well that it should be so. The aid which we are now receiving from England is simply invaluable. Every grant that is given by a Society, every donation that is sent us, is an investment that cannot fail to be restored to the Church at large, ere very long, in a hundredfold return of increased vigour, strength, and usefulness. By the assistance we receive from England, we are enabled to occupy fields which will soon, we trust, be a source of great and increasing power to us as a Church, but which if neglected now would be lost to us for ever.

And here I cannot fail to give expression to my admiration at the manner in which your venerable Society has risen to the necessities of the crisis in the Canadian North-West. Your Society seems to have realised, in a pre-eminent degree, the absolutely vital need of a cordial and generous support being given to the diocese of Rupertsland in its present peculiar and altogether exceptional circumstances. In common with every clergyman and layman on our Mission Board, I feel that the deepest debt of gratitude is due from us to a Society which has so freely and so generously come to our aid in our time of need. But, as I have said, it is right that we as a diocese should keep steadily before us the ideal of an entire self-support—and it is right that this ideal should be held up before our individual parishes and Missions. For nothing I conceive can be more fatal to Church life and progress in our new settlements than the idea that everything is going to be done for them, and that they are always to be in the position of children and never to reach their majority, in which they must prepare to stand on their own feet, and to shoulder their own burdens.

Although we have many things to encourage us in the arduous work of providing for the rapidly-increasing necessities of the Church, I cannot conceal that there are serious difficulties meeting us at almost every turn. Notwithstanding the generous aid we receive from England, we are still, owing to the general apathy and want of support which we meet with from the Church in the older provinces of Canada, unable to cover the field as thoroughly as we should like to do. A main difficulty

lies in getting clergy suited to fill the Missions which we open up.

We find that efforts are made in the older dioceses of the Dominion to prevent the best class of men from coming to us; and as to getting men from England, the distance is so great and the expense of passage so considerable as to render such a solution of the difficulty rather impracticable. Add to this, that the circumstances and conditions of life in this country are so entirely different as to render it quite problematical whether or no an English clergyman would succeed in the work amongst our new settlements. Take a man whose labours have lain mostly or entirely amongst the crowded cities of the old country; put such an one down in one of our prairie settlements, where a good knowledge of travelling, skill in the management and care of horses, and a general *savoir-faire* are quite essential, and I fear that a man who has been a most successful parish minister in London or Liverpool, may prove a good deal of a failure in Manitoba.

This difficulty of getting suitable men for our work I have always considered one of the most serious and the most pressing with which we have to contend. I have, therefore, always cordially endorsed our Bishop's policy in directing such strenuous and continuous efforts to the *placing of our College on a sound and satisfactory basis*. It is to ourselves we must look chiefly for the training up of a body of men who, trained in the country, thoroughly comprehending its needs, and thoroughly familiar with the work they have to do, will not have to spend several months, or even years, in learning how to go to work. In granting, therefore, as your Society has done, £1,000 towards the endowment fund of St. John's College, it has aided us at a point where assistance was most necessary and vital.





## ANCIENT AND MODERN MISSIONS IN SOUTH INDIA.

BY THE REV. A. INMAN, OF KALSAPAD.—A HOLIDAY TOUR.  
—THE ANCIENT MALABAR CONGREGATIONS. — VISIBLE  
FRUITS OF THE MODERN MISSIONS.—RAPID GROWTH AT  
KALSAPAD.



N the beginning of January I took leave of my Mission for a few weeks, and accompanied the Rev. P. A. Ellis, of the Ahmednagar Mission, Bombay, in a tour through the Mission-fields of Travancore and Tinnevely.

We spent a very pleasant, and, I believe, profitable time together, and returned to our work refreshed and encouraged.

Indeed, no Missionary could but be encouraged, who has seen the power and influence and progress of Christianity manifestly set forth as we saw it in Travancore and Tinnevely, and South India generally.

There we saw Christianity numbering its converts by multitudes. Multitudes of Syrians, multitudes of Shanars, multitudes of Paravar fishermen, serve the Lord Jesus. It may be that they serve Him not all in one and the same way, as they praise Him not in one and the same tongue, but all confess Him Lord, and all name His Holy Name, and all sing His holy praises.

For days together we glided down the lagoons of Travancore, and on every side of us, among the beautiful palms which lined the banks, stood Christian churches—witnesses to Christ's power in the land, and to the early labours of St. Thomas.

We walked into a town of 8,000 inhabitants—all Christians—who were celebrating the Feast of the Nativity on January 6th, after the old Oriental fashion. Hyder Ali called it Nazarani Ghu—city of the Christians; it has five churches, served by five priests.

The interior of the largest was primitive in its simplicity. There was nothing superstitious to be seen there; a fine open

nave, the floor of which was strewed with reeds, in token of the Festival. From this, approached by one step, and separated by a rail, was the chancel, on the right-hand side of which, after their usual custom, stood a fine, granite font. Approached by two more steps was the altar, covered with a plain, neat cloth; on it was a plain wooden cross. There were no pictures or images in the Church. These are found plentifully in those connected with the Roman jurisdiction. Against the rails stood some banners of red cloth, with plain, white crosses worked on them. These are carried in procession outside the church.

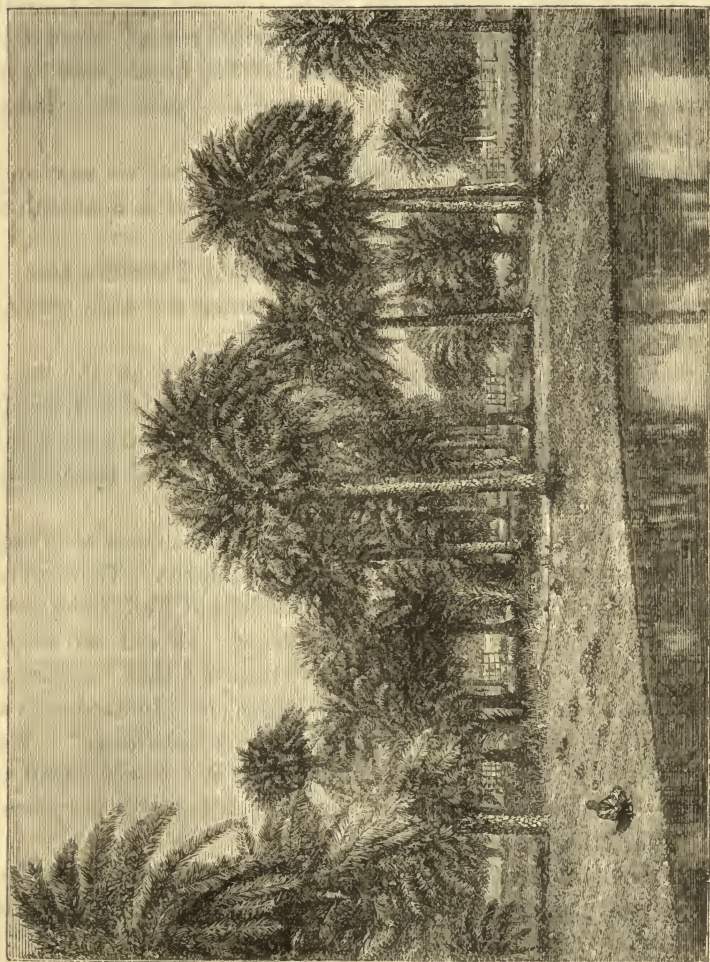
The Liturgy of Malabar in Syriac is used. The laity receive in both kinds, and the priests are allowed to marry once. We heard afterwards that these congregations belonged to the Jacobite party, that is, they submit to the jurisdiction of the Patriarch of Antioch.

The people looked happy and contented. The streets had been swept beautifully clean, and there was a general quietness about the town which was most pleasing. This is but one specimen of many villages and churches that we saw. All were not so free from superstition, all were not perhaps so clean as this one; but here, in this heathen land, are a body of some 500,000 souls serving the same Lord Christ, and this is but one of the multitudes.

We walked down to the sea-shore at many places, and saw many fishing-villages, and all of them marked with the sign of the cross. Right down to Cape Comorin, and on the other side, every fishing-village has its cross-beacon and its little Christian church. Then we visited Cottayam and Trevandrum, and Nagercoil, and saw evidences of the fruitful work of the C.M.S., and of the London Mission Society, with their 60,000 converts between them.

Then, again, in the palm-forests and sand-wastes of Tinnevely we saw beautiful Gothic churches, as at Edeyengoody and Megnanapuram and Christianagram, in which large congregations of Christians meet every Lord's Day, ministered to by their own native priests, and helped by little surpliced choirs of their own schools, all members of the Tinnevely Church (Anglican), counting its 100,000 converts. And yet there

are other multitudes—fruit of the work of faithful priests and Missionaries working in Madura and Trichinopoly and Tanjore. In them the Roman Catholics alone number some 170,000.



MADRAS DATE PALMS.

Who shall say, then, that Christian Missions have failed in India?

Let those who hardly believe in Missions visit but one such place as Nazareth, in Tinnevely—a village of about 1,000



inhabitants, all Christians. Let them attend the hearty Church services, mark the little choir, see how reverently the congregation behaves. Canticles, psalms, hymns, anthems—how well they are sung! Let them visit the boys' boarding-schools and the girls' boarding-schools, the orphanage and the industrial schools, the hospital and the public reading-room. Mark the cleanness of the streets, the regularity of the houses, the rows of trees flanking every road, and observe the quiet demeanour of the people.

We were indeed much encouraged by all that we saw, and returned strengthened for our own struggle with heathenism and sin.

Soon after my return to Kalsapad, about February 15th, I started off to visit the congregations under my own special charge in the district north of Kalsapad.

I visited every congregation in turn, and gave all the communicants an opportunity of communicating in the Blessed Eucharist. I was glad to see that the recently-admitted catechumens were generally steadfast, and exerting themselves to learn the elements of their Faith.

On the 11th and 12th of March I had the pleasure of receiving 200 new adherents into the order of catechumens. There were Malas belonging to the villages of Solavidu and Pullulacheruva. They are the first-fruits of these villages. It will be noted that the Bishops of India have lately resolved that "inquirers should, in accordance with primitive usage, be admitted with a solemn form of words to the order of catechumens." We adopted this method a year or more ago. We first demand a public renunciation of idolatry, and other heathen practices, and then admit them with prayer.

Our numbers have increased so rapidly that, apart from the difficulty of getting money to support teachers, we have a great difficulty in finding properly qualified teachers.

In Easter week I called in all my teachers, and gave them lectures on the subjects which the Bishop has appointed for his annual prize examination. Among them we have Paley's *Evidences*, for the first time. Mr. Padfield, a Telugu Missionary of the C.M.S., has just translated the book into

Telugu. Our Telugu theological library is still very deficient, and sadly calls for expansion. At the same time, our teachers did very fairly at the Bishop's last examination; certainly it was a solid advance upon their former efforts, and we may hope well for the future. They have to do their best upon a minimum of instruction, for we cannot advisedly call them in frequently from villages twenty, and thirty, and forty, and fifty miles distant.



## THE SOCIETY'S SPECIAL MISSION TO MANITOBA AND THE FAR NORTH-WEST.

BY REV. W. HENRY COOPER,

*Formerly S.P.G. Missionary in Australia and New Zealand.*



HERE is no field of Mission work among our colonists so interesting, or that calls for more help and sympathy from English Churchmen, as the great work which the Society for the Propagation of the Gospel is now engaged in carrying on in the North-West Canadian dioceses. The stream of emigration that for many years was steadily directed to Australia and New Zealand, appears to be, for a time at least, turned to Manitoba, Saskatchewan, and the boundless prairies of the "Far North-West." In consequence of the vast numbers of our countrymen who are leaving England to take up land and settle in those parts of Canada opened up by the Canadian Pacific Railway, the Bishops of the dioceses through which the line has been constructed find themselves powerless to supply the new settlers with the ministrations of the Church. And, unless large and increasing grants are made by the S.P.G., numbers of our own people will be wholly lost, not only to the Church, but to all sense of religion and morality. I have often, in the course of my Mission journeys in Australia, met with boys and girls, and indeed young men and women too, who knew nothing of the existence of a God, or the person or love of a Saviour, and who were both morally and socially nearly on a level with

the surrounding aboriginal inhabitants ; and any clergyman who has travelled through what is called the "back country" of a colony has, I am sure, had a similar experience.

Very touching indeed are the accounts that have come home to us, containing earnest appeals for help from the Bishops in Canada. A pamphlet, published by S.P.G. a short time since, gives a series of sad pictures of the spiritual destitution that exists in these North-West dioceses. The reading of those letters first induced me, in January last, to offer myself to the Society for a special mission in those parts of Canada which has been lately settled, and where clergymen had not yet been appointed to minister to the people.

The Standing Committee in February accepted my offer, which was, first, to take charge of a party of emigrants from Liverpool to Canada, then to spend four or five months in taking Missionary tours under the direction of the Bishops of Rupertsland and Saskatchewan in the outlying parts of their dioceses, and also to carry out any instructions given me by the Bishops as to the settlement of clergymen, etc. My first idea in connection with this Mission was to make it a model one, but I found two difficulties in the way, first, not enough time to make the necessary arrangements, and then not enough money to provide what I wanted. My original plan was to get some one to accompany me, either a clergyman or layman, to act as assistant Missioner, organist and companion, to take out a large church tent, 40 × 20 (with some fittings), which I meant to pitch and keep standing for a week at a time, in small centres of population up country—in places where, at all events, the young people had never seen a church, and did not even know what a church was like. It would also have given great pleasure to those who had not been long out from home, and, indeed, to all who had not forgotten the Church of their fathers, to have a few services as like home services as possible, and to have an opportunity of worshipping in some place other than a sitting-room in one of their own houses. The outfit for my mission had to be considerably reduced, so it now comprises only what I can carry on horseback. There is, first, a little leather case containing a paten, good sized chalice and baptismal



bowl—this fastens to a couple of “dees” firmly stitched to the back of the saddle ; these and other needful articles, with a change of clothes, go into a waterproof-lined valise which straps in front across the pommel ; a leather bag, hung over my shoulder, carries a Prayer Book, Bible, and a variety of things necessary for a ride of some weeks. I have not time to describe my riding dress, but I think it is as perfect as possible, especially the hat, which a friend says is a triumph, as it is respectable enough to wear about a town, and in a few seconds can be turned into either a solar topee, or a sou’-wester, according to the weather.

To make these papers useful to men doing Mission work the following is the form of notice of service I have drawn up for this tour ; it will be applicable for similar work anywhere :—

#### SUNDAY.

Morning Prayer and Celebration of the Holy Communion .	10.30 A.M.
Litany and Scriptural Instruction . . . . .	3 P.M.
Evening Prayer and Sermon . . . . .	7 P.M.

Remember that wherever the service is held, that place for the time is THE HOUSE OF GOD.

Therefore, be reverent in your conduct, KNEEL at the Prayers, STAND at the Psalms, Creed, and Hymns. Bring your Prayer and Hymn Books.

Answer the responses and join in the singing.

Those who intend to communicate are requested to send their names, or see the Missionary before the service.

Holy Baptism will be administered at all services after the second lesson.

Churching of women before or after any service.

If the service is held in a private house, women are requested to wear hats or bonnets ; 1 Cor. xi. 5 and 13.

If there are any sick or infirm persons in the neighbourhood, let the Missionary know, in order that he may visit them.

The Missionary has Prayer, Hymn Books, and Catechisms for sale.

A collection will be made at all services for the expenses of the Mission.

On the back of the notice are six hymns—“All people that on earth do dwell,” “New every morning is the love,” “How sweet the name of Jesus sounds,” “My God, and is Thy table spread,” “’Tis done ; that new and heavenly birth,” and “Sun of my soul ;” this makes the congregations independent of hymn books.

Having completed my preparations, I started for Liverpool on Wednesday, 11th April, by the midnight express, and found myself, with a number of emigrants, at the station at

7 A.M. on Thursday morning. Our ship, the *Sarnia*, Dominion Line, did not leave the docks until 3 P.M., and then she did not get to sea, but had to anchor off the landing stage until the tide served at 11 P.M. I spent part of the day with the energetic and invaluable emigrants' chaplain, the Rev. J. Bridger. He gave me a large parcel of old periodicals and magazines (which were most acceptable on the voyage), a dozen hymns Ancient and Modern, a few dozen of the New Children's Hymn Books, six Prayer Books, and three Bibles. The Rev. Mr. Pulling kindly gave a free grant of 500 copies of Hymns for Mission Services, and Professor Monk sent thirty-six copies of the Canticles set to chants Ancient and Modern; for both of these grants I am very grateful. The books were most valuable; indeed we could not have carried on our services without them. We had a good run to Belfast on Thursday night; there we took on board twenty passengers, which made up our number on board to just 600, but 360 of these were Scandinavians, going to the States. They were as fine a lot of emigrants as it would be possible to get anywhere, and very orderly. I was very sorry I could not do anything for them. They used to have prayers sometimes among themselves, and in fine weather a little choir would sing Swedish or Norwegian hymns very sweetly. The captain of the *Sarnia* gave me every facility for holding services, and on Friday, after sailing from Belfast, we had our first service on board, and then formed a regular choir to practise for Sunday, and arranged for daily services, but it was five days before we could meet again. On Friday night the wind veered ahead and freshened into half a gale, and when we got clear of the land a heavy Atlantic swell on the quarter knocked us about so unmercifully that Saturday morning saw almost all the passengers suffering the horrors of sea sickness. On Sunday I attempted a morning service: the captain appeared in "full fig," a passenger who was to act as organist was at the piano, I was on my way to the saloon vested in cassock and surplice, when a heavy sea struck the ship, making her tremble from stem to stern. The organist was pitched off his stool and shot under a seat in the music-room; I was thrown violently against a table; and then came roll after roll, which put any

further attempt at service out of the question. We were not able to meet again till the Wednesday, when the weather moderated. Some of the passengers had got over their sea sickness, and we had a nice congregation of more than one hundred. From that time our services were uninterrupted, and on Sunday, the 22nd (our choir had practised several times during the week), both morning and evening services were largely attended, and as bright and hearty as if they were held on shore. To keep the passengers employed I got up two concerts, one in the steerage, the other, a very high class one, in the saloon. Both went off very well. I went about a great deal among the emigrants, talked to them about their prospects, and brought before them the advantages of the Rupertsland Church Society. A great many were thankful to hear that they would be cared for as far as possible in their new homes, and were glad to join the society. In consequence of the bad weather and headwinds we were two days longer on our voyage than we expected to have been, so did not arrive at Portland till Wednesday 25th. We sighted land about 7 A.M., and as we steamed up the pretty bay we had a celebration of the Holy Communion in the music-room, which looked quite church-like. We sang "I am not worthy, gracious Lord," and "O God, unseen yet ever near," and offered up a special thanksgiving to Almighty God for having brought us in safety to the end of our voyage.

*(To be continued.)*



### **In Memoriam.**

#### **GEORGE WHITAKER.**



WE have been favoured with a memoir of the late beloved and revered Provost of Trinity College, Toronto. Although it appears late, our readers will be glad to possess the following extracts from this record of Provost Whitaker's valuable work and life:—

"Of George Whitaker's boyhood I know nothing. He was a graduate of Queen's College, Cambridge (1833), being junior *optime* in mathematics,



and taking a first-class in classics. The next year he was elected fellow of his College, and appointed Classical Lecturer the year following. He was ordained in 1837, and in 1840 was presented by his College to the Vicarage of Oakington, in Cambridgeshire, where he remained till 1851. Those years were a time of bitter conflict and controversy between Church and State in Upper Canada. During this the Church's connection with the State was severed, and her large endowment in public lands taken away. The University of Toronto, too, then known as King's College—a provincial institution, supported indeed by public funds, but founded and built up by the energy of Bishop Strachan, and hitherto controlled by the Church of England—was now secularised. The lion-hearted Bishop thereupon resolved to build up and endow another Church University in Toronto, independent of State control, and, with incredible labour, accomplished it. The selection of its first head—a matter of great importance to the Canadian Church—was intrusted by Bishop Strachan to Ernest Hawkins, Canon Dalton, the present Bishop of London, and the late Suffragan Bishop of Nottingham. Their choice fell upon Mr. Whitaker. The selection was, in most respects, an admirable one. Provost Whitaker proved himself no inferior member of that noble brotherhood of Colonial and Missionary Bishops and heads of Theological Colleges whom the Church at home sent out about that time into every part of our Colonial Empire, and who, by their apostolic zeal and self-denial and learning and love, combined with the high character of English gentlemen, have, it is not too much to say, revolutionised in the most happy sense the religious character of that empire.

“Provost Whitaker came to Canada in 1851, and returned to England in 1881. Those thirty years were years of uninterrupted devotion to his duties as Provost of the College and Professor of Divinity, and he brought to his task unusual intellectual ability—a purity and depth of religious character, and an extent and profoundness of theological knowledge such as, I believe, have seldom been found united in one person. How deeply he impressed those who came in contact with him at all intimately with his great moral and spiritual superiority, is strikingly told in three testimonies which have appeared in the Toronto papers since his death, and which I propose to subjoin to this letter; and how great and lasting the impression of such a character upon his own students must have been will be readily understood.

“The work he had to do as Provost of Trinity College, though widely influential through the lay students there educated, derived its main importance as concerned with the training of the clergy. Trinity College by its constitution belongs to and is controlled by the Church in the entire province of Ontario, into how many dioceses so ever it may become divided. Not only, therefore, while the Province continued one undivided diocese, but down to the present, all the dioceses of Ontario (the most important province by far of this Dominion), with the exception of Huron, which under Bishop Cronin set up a clerical training school of its own, have drawn their supply of clergy mainly from Trinity College.



TRINITY COLLEGE, TORONTO.



“The Provost’s singular shrinking modesty and reticence gave an air of reserve and coldness to his ordinary manner, and made it difficult to know him intimately. Our synodical system, however, opened up a way for him, or rather forced him, to make himself better known. In our synods all parties meet face to face, and there is an opportunity for misunderstandings being cleared away. In the provincial synod especially the representative men of every part of the Church, both clergy and laity, meet at least once in three years, and spend some ten days in one another’s company.

“His power of pouring out at a moment’s notice an unbroken stream of closely-reasoned and soul-stirring argument in the most beautiful language, mingled occasionally with pathetic appeals to the heart and conscience, so transparently sincere and earnest that it seemed impossible to withstand them, surpassed anything I ever heard. His influence in the determining of all questions of importance in the synod thus grew more and more as time went on. And the deep sense entertained by that important body of his excellence was shown when in 1877, and again in 1880, he was unanimously and with enthusiasm chosen prolocutor of the Lower House.

“In 1875 he was appointed Archdeacon of York by Bishop Bethune. The duties of this office brought him necessarily more into contact with the people in the country parts, and he could not be thus known without being revered. On three occasions especially was the confidence in him of a very large proportion of the laity as well as of nearly the entire body of the clergy shown in the most emphatic manner, by their voting for him to be their Bishop persistently at intervals during a period of twelve years.

“In the summer of 1879 Archdeacon Whitaker paid a visit to England and was persuaded while there to resign his work in Canada and return permanently to his native land. He accepted the rectory of Newton-Toney, in the diocese of Salisbury, but came back to Canada for a few months, which, owing to the difficulty of finding a fitting successor to him as Provost of Trinity College, extended to two years. When the time came for parting with him, there was great sorrow in Toronto, and throughout the whole Church a sense of loss. The Lower House of the Provincial Synod presented him with an address fully recognising his admirable gifts; and at a great gathering in Trinity College, Toronto, a public farewell was tendered to him. The great body of the leading laity of the Church, as well as of the clergy, gathered around him, and in a beautiful and tender address bade him an affectionate farewell.

“His work in Canada was now done, and it was a noble work and lasting in its effects. His actual labours were manifold, and very valuable in themselves. He was a great teacher, and, what is far less common, a really great theologian; with wonderful clearness of thought, and with a very unusual power of making that thought clear to others. He was a great preacher too, and a diligent preacher, profoundly impressing all who heard him with the truth and reasonableness and spiritual importance of what he urged upon them. No sermon that he ever preached was commonplace. Your readers may judge of this from the volume of his *Trinity College*



*Chapel Sermons* which, at the urgent request of his old students, he gave to the world shortly before his death, through the Messrs. Rivington. These are but a few out of a great body of his sermons, many more of which ought to be published. It is to be hoped that those in Toronto to whose benefit he gave up all the best years of his life, will not, if urgency on their part can prevent it, suffer those admirable sermons to die. But the great work of his life in Toronto was his life itself,—its high and noble character, its purity and truthfulness, its brave, manly honesty to conviction of duty, its unselfishness, and its holiness as a life of personal religion. The effect of all this can never die."



### THE MISSIONARIES' CHILDREN EDUCATION FUND.



HIS fund, which was established in the year 1878, "in order to make provision for the education of the children of Missionaries" of S.P.G., "with a preference for orphans, and for children of Missionaries working in unwholesome climates" (as was stated in its first appeal), has at present an invested capital of £483 6s. 8d., which yields an income of £14 10s. Besides this, it receives from donations, collections, and subscriptions, about £90 a year.

It is at present affording pecuniary aid in the education of eight children of hardworking Missionaries, who were taken off by the hand of death in the midst of their labours, without the power of making provision for their families.

Besides this, the fund is helping in the education of six children of Missionaries who are still working in situations or climates unsuitable for the health or education of children; and since its establishment it has helped, with grants of money (varying in amount from £5 to £30 at a time) about thirteen other cases.

But the benefit effected for Missionaries by the establishment of this fund is not confined to the amount of the grants which have been made.

It has formed a means of communication between Missionaries seeking sound education for their children, and those benevolent teachers who (in aid of the Missionary cause) offer the best instruction on greatly reduced terms to children of Missionaries. In several instances the terms are free education in excellent schools.

The formation of this fund has also called forth the sympathy of many charitable persons in various parts of the country, who have thrown open their doors in the holidays with the greatest generosity to the children of those Missionaries who would otherwise have been at a loss to make suitable provision for their children when not at school. Some kind persons have taken entire charge of Missionaries' children, acting for them the part of parents; and in most cases the children who have once been to a holiday home have been invited there again for all their holidays. It has indeed been a source of great comfort to Missionaries to feel that their children were cared for and looked after with loving attention both at school and in their holidays.

These holiday homes have (through the agency of this fund) been opened to the children of C.M.S., as well as S.P.G. Missionaries, also to Missionary students, and to children of Colonial clergy not belonging to either great Society.

The number of subscribers to this fund at present is about thirty-five, and the amounts subscribed vary from £40 (given by "A Friend," who wishes his name not to be mentioned) and one shilling. It is suggested that ALL friends of S.P.G. might *at least* give this latter sum, in addition to their usual subscription to the General Fund; and thus they would be helping a cause which has proved to be of great use to Missionaries.

Since the fund has been in operation there has been no charge for working expenses, as the cost of postage, &c. has been paid from private sources.

The following are the members of the Executive Committee:—Right Rev. Bishop Claughton, Ven. Archdeacon Huxtable, Ven. Archdeacon Jacob, Ven. Archdeacon Daykin, Sir Bryan Robinson, Rev. Canon Owen, Rev. E. J. Beck, Rev.

Brymer Belcher, Rev. Prebendary Tucker, Rev. J. Frewen Moor (Ampfield, near Romsey).

The last named acts as Treasurer and Secretary, and will be glad to furnish any further information, or to receive subscriptions of any amount.

Subscriptions are also received at the office of the S.P.G.



### Notes of the Month.

THE Society invites offers of service from over twenty men to fill vacancies in the dioceses of Calcutta, Madras, Rangoon, Bombay, Singapore, Barbados, Nassau, Guiana, Madagascar, Quebec, and New Westminster, and in Japan. With, perhaps, one or two exceptions those who are to fill these vacancies must be either clergymen, or candidates for immediate ordination.

The candidates for Holy Orders must be University graduates, or otherwise qualified by a collegiate course.

THE Bishop of Tasmania, Canon Daniel Fox Sandford, was (with the new Bishops of Truro and Llandaff) consecrated in St. Paul's Cathedral by the Archbishop of Canterbury, and eight assisting prelates, on St. Mark's Day, April 25th.

WE announced two months ago that the Bishop of Bloemfontein had been elected to the vacant see of Grahamstown in the beginning of March. His lordship has, after anxious consideration, now accepted the offer. He writes:—

"I have stated, in accepting the See, that I cannot hold myself responsible for any expenses of litigation in an ecclesiastical suit, should any such be promoted, which I trust may not now be the case; nor can I undertake to administer the Bishopric in case of any diminution of the Episcopal income, in consequence of any possible lawsuit.



"I do not anticipate such contingencies, but it is right that I should make this clear at the outset.

"I ask for the prayers and continued sympathy of the Society in this very anxious crisis of the South African Church, in which indeed the fortunes of the Colonial Church generally are involved."

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**T**HE Bishop of Maritzburg, in a letter about the St. Alban's Training College, says:—

"St. Alban's is, I trust, to be one of the most interesting and important works in the diocese—the training institution for our future native ministry. We have been enabled, in the providence of God, to make a very hopeful beginning, through the generosity of a gentleman living about seventeen miles from Maritzburg, who, though not a member of the Church, has always shown a most Christian interest in the natives, and who, struck by the zeal of Mr. Green and Mr. Thompson, offered a suitable house, rent free, for a period of five years, for the purpose of the proposed institution. This is a gift of about £80 or £90 a year for five years, and was offered by a Christian man to Christian men who were earnestly endeavouring to do the work of God, and spread the knowledge of Him amongst the heathen."

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**F**ROM Perth, in Western Australia, the Bishop writes:—

"Of noteworthy events during this year the chief have, I think, been the consecration of a new church, erected at the cost of nearly £8,000, from designs obtained from England, in the place of the old parish church at our chief seaport, Fremantle; and the ordination by me, on St. Andrew's Day, of the first amongst our clergy who had been born and educated in the colony. Our new Cathedral progresses somewhat slowly, but another three months will, I hope, see the first portion of the building completed, *i.e.* the whole external walls up to the height of the aisle walls (eighteen feet). Our Cathedral Girls' School for the upper classes continues to flourish, and promises to be a valuable institution both to the Church and to the colony."

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**N**ORTH QUEENSLAND diocese is making rapid advances towards complete financial stability and independence, although it is such a new colony and such a recently established diocese. The Bishop, writing in January to ask for the renewal of the grant, says:—

"All the places now receiving S.P.G. help must continue to receive help for a time longer. Indeed my own surprise is that these little places raise so much. They manage to keep their churches going. The S.P.G. help

really goes in those *travelling expenses* which the clergy incur in their bush outings. Each of the places on the list has a large 'back country' behind it.

"An object beyond attendance at the Congress took me to Melbourne—I wished to consult the Bishops in the South. You will be glad to know that they heartily approve of all my schemes—notably that of securing land. I hope that, by God's blessing, the year 1887 will find this diocese fully qualified by our Church lands to claim the offer generously made by your Committee. Now I am getting about twenty acres as the site for a Bishop's residence—a splendid situation on the gentle slope of a hill overlooking the bay, with its shipping, and catching the cool sea breeze.

"The Rev. E. A. Anderson is now on our Mission Clergy Endowment. We must never fritter down that income into small slices of grant, but keep it as an entire income and travelling expenses for one—perhaps two, extra, unattached, pioneering men. This fund has become the admiration—and the harmless envy—of the older dioceses. It solves every difficulty in reaching distant settlements and in starting churches in outside places. You may safely recommend this plan, even to established colonial dioceses.

"I am opening a new district at Maytown, a remote mining centre, about 150 miles west of Cooktown."

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MANY items of interest are given in the last letter from the Bishop of Honolulu. The foundations of the nave of the Cathedral are being laid.

"Lahaina, on the island of Maui, which has had no resident clergyman for some years, but was served fortnightly by the Rev. C. E. Groser, from Wailuku, has its regular services restored by the appointment of the Rev. Z. S. Turten, a priest from Canada.

"A new Mission has been opened in Kohala, a flourishing sugar district of the island of Hawaii, the planters and others finding a stipend for the clergyman, the Rev. H. E. F. Whalley, who was last year head-master of Iolani school. - This is the second self-supporting Mission in the diocese.

"I have received good accounts of Wong Syak Eu, the Chinese student, whose education is aided by a liberal grant of the S.P.C.K., and I trust the time is not far distant when I shall be able to employ him in ministrations to his countrymen.

"Through the kindness of the S.P.C.K. a new edition of the Hawaiian Prayer Book has been printed during my stay in England. Errors in the previous book having been corrected, and services not before translated added, the book is now almost a complete translation of the English book."

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FOR some years past the Church of England in the colony of British Honduras has occupied an unenviable and unfortunate position. It was disestablished by Civil Law in

1872; but the provisions of the Ordinance left the Church powerless to legislate wisely for itself.

At the beginning of the present year the prospects of definite legislation seemed so cheering and hopeful that the Bishop of Jamaica determined to visit the colony, and accordingly sent word that he would endeavour to take advantage of the first opportunity, on the close of his Diocesan Synod for getting across the sea.

His Excellency, Colonel Harley, the officer administering the Government, admitted the necessity of immediate action, and agreed to issue notices for a Special Council to be held on the Monday following the Bishop's arrival.

The next work to be done was a complete revision of the Canons, to which it would be necessary to make large additions. This engrossed the entire attention of the Bishop and Mr. Kilburn, day after day, during this week.

The Legislative Council met in special session on Monday, February 19th, every member but one, who lived at a great distance, being present. The Bill was presented, read a first time, then a second time, and the House went into Committee; a few slight amendments were made, which were ordered to be embodied in the Bill in printed form. The Committee reported to the House; the House adjourned for a couple of hours; the House met, the Bill was read a third time, and passed.

The Synod assembled on Wednesday, the 24th, and met every day except Saturday and Sunday, until the business was concluded.

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“I enclose,” writes the Rev. W. Denton, Vicar of St. Bartholomew's, Cripplegate,

“A cheque for 2*l.* 10*s.* 10*d.*, the penny-a-week contributions of a few poor people—not one who is but very poor—members of a Mission guild. It is a contribution of between five and six months. It is a small sum; I anticipated it would have been larger. If, however, half the parochial clergy of England could be prevailed on to do as I have tried to do, it would give you some 30,000*l.* a year to the S.P.G., and enable you to meet the growing demands upon the Church here. It would, I am sure, immensely strengthen the influence of the clergy on their flocks.”

In his printed sketch of this scheme, Mr. Denton says:—



"It is hard to account for the little interest taken by the mass of our people in the Missionary work of the Church except by attributing their indifference to the little knowledge possessed by them as to the needs of the world. If so, with greater knowledge would come larger sacrifices for the gospel.

"With of course many exceptions, the cause of Missions, the duty of Christ's members to aid in the Missionary efforts of the Church, are brought before our people chiefly at intervals by sermons on the annual Day of Intercession, and by a deputation once a year from one or other of the Missionary Societies of the Church. What is needed is frequent systematic exhortations and the formation of habits of prayer and almsgiving for Mission purposes.

"This feeling led to an experiment in a poor and small parish, which may be suggestive to others.

"The clergyman assembled his people and proposed the formation of an association, the members of which should bind themselves to use a prayer daily for God's blessing upon Missions; should meet monthly to hear accounts of Missions, and contribute each a penny a week to the support of Missions. As there were few in the parish except poor—the contribution was limited to a penny.

"Each member receives on enrolment a ticket, with his or her name on one side and the date of membership; on the other, prayers for daily use. A second ticket is given on which weekly contributions are marked.

"On one day in each month, the clergyman meets the members of the association, and reads, from one or more Missionary papers and magazines, an account of what is passing in the Colonial or Missionary Churches, or some selected portion of the lives of Missionary Bishops and others."

### REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, W. Drew, D. H. G. Dunne, F. H. T. Hoppner, F. Kruger and A. Logsdail of the Diocese of *Calcutta*; C. David, J. Peter and C. Senanayake of *Colombo*; W. Breton of *North China*; S. W. Cox of *Grahamstown*; J. Jackson of *Zululand*; A. G. S. Gibson and C. D. Tonkin of *St. John's*; W. A. Illing of *Maritzburg*; E. G. Sutton of *Montreal*; H. Beer, A. W. H. Chowne, J. S. Cole, W. Crompton, T. Llynd, J. K. McMorine and W. M. Tooke of *Algoma*; T. Cook of *Rupertland*; J. Hewitt of *Newfoundland*; C. D. Duce of *Guiana*, and E. C. Hopper, Missionary in *Japan*.



### MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, May 18th, at 2 p.m., the Rev. B. Compton in the Chair. There were also present the Bishop of Colchester, F. Calvert, Esq., Q.C., *Vice-Presidents*; the Rev. B. Belcher, the Rev. W. C. Bromehead, Rev. Dr. Forrest, Rev. J. M. Fuller, General Gillilan, General Lowry, C.B., Rev. J. Frewen Moor, General Nicolls, Rev. W. Panckridge, Sir Bryan Robinson, Rev. W. J. Stracey, General Tremenheere, C.B., W. Trotter, Esq., Rev. J. H. Worsley, S. Wreford, Esq., *Members of the Standing Committee*; Rev. S. Arnott, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. R. H. N. Brown, Rev. Canon Brutton, Rev. F. Caudwell, Rev. J. H. Clayton, R. Cust, Esq., Rev. T. Darling, Rev. J. H. Doe, Rev.

J. J. Elkington, Rev. H. G. Henderson, Rev. T. W. Herbert, H. Houndle, Esq., G. B. Hughes, Esq., Rev. B. Maitland, Rev. E. J. Morgan, A. North, Esq., Rev. J. B. Rust, E. Pennington, Esq., Rev. G. C. Reynell, Rev. W. F. Satchell, Rev. R. Straffen, Rev. J. H. Timins, Rev. M. Tweddle, J. F. Ward, Esq., Rev. P. Webb, Rev. C. Witherby, and Rev. W. B. Wright, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to April 30th :—

*A.—Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—April, 1883.	1. Subscriptions, Donations, and Collections.	2 Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	9,358	1,858	1,491	12,707	22,616
SPECIAL FUNDS . . . .	2,110	—	2,242	4,352	7,978
TOTALS . . . .	11,463	1,858	3,733	17,059	30,594

*B.—Comparative Amount of Receipts for the General Fund at the end of April in five consecutive years.*

	1879.	1880	1881.	1882	1883.
Subscriptions, Donations and Collec- tions . . . . .	£8,430	£9,228	£9,493	£11,202	£9,358
Legacies . . . . .	1,872	1,720	2,456	2,456	1,858
Dividends, Rents, &c. . . . .	2,033	1,743	1,617	1,799	1,491
TOTALS . . . . .	12,335	12,691	13,566	15,457	12,707

3. The Secretary announced the grants for the year 1884, which had been made by the Standing Committee. (See page 192.)

4. On the recommendation of the Bishop of Maritzburg, the Rev. E. T. Burgess, the Rev. E. H. Shears ; on the recommendation of the Bishop of Madagascar, the Rev. G. K. Cornish ; on the recommendation of the Bishop of Rupertsland, the Rev. A. Osborne ; and on the recommendation of the Bishop of Antigua, the Rev. F. H. Barnett, were placed upon the Society's list of Missionaries.

5. Authority was given to affix the Corporate Seal for the purposes of sale of stock.

6. The Rev. A. C. Shaw, from Japan, addressed the Society on the subject of the Missions in Japan.

7. All the candidates proposed at the Meeting in March were elected into the Corporation. The following were proposed for election at the Meeting in July :—

Rev. J. J. M. Perry, St. Paul's, Alnwick ; Morton A. Smale, Esq., 89, Seymour Street, W. ; R. Arthur Thorp, Esq., Macclesfield ; Rev. David Thomas, Llangadwaladr, Anglesey ; Rev. B. R. V. Mills, Church House, Bolingbroke Grove, S.W. ; Rev. A. C. Maitland, Delhi, East Indies ; Henry Spencer Bickham, Esq., Alderley, Crewe.





76 78 80

MISSIONS OF THE SOCIETY  
IN THE DIOCESE OF  
**MADRAS.**

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16

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12

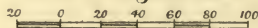
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10

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8

Scale of English Miles.



76

78

80

HYDERABAD

Secunderabad

Karnool

Mulitalpaud

Kalsapaud

BELLARY

Bellary

CUDDAPAH

MYSORE

Bangalore

Ossoor

Vellore

Vepery  
Sullivan's Gardens  
St. Thome  
St. John's

MADRAS

SALEM

Salem

Cuddalore

TRICHINOPOLY

Erangalore

Trichinopoly

Tangore

Canendagoody

Alumbakam

Nangoor

Combaconum

Vediarpuram

Tranquebar

Amiappen

Negapatam

Aneyadco

DIocese OF COCHIN

TINNEVELLY

Kodumam

Moodaloor

Savareth

Ramnad

Paumder

Madicorin

Puthiamputhur

Puthukottai

Savayerpuram

Christianagram

Polyergoody

Rathapuram

DIocese OF  
COLOMBO



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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JULY 2, 1883.

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*MADRAS.*

REVIEW OF THE SOCIETY'S MISSIONS IN THE DIOCESE.



REGARDED from all points of view, the Madras diocese occupies a position of singular interest and importance. It is of enormous area, and its roll of clergy, 209 in number, is larger than that of any diocese abroad.

In connection with the Society's work it is prominent. The expenditure upon it, the number of Missionaries, and the fruits of the Missions, show the diocese of Madras in a pre-eminent position among those where the Society's work is being carried on.

We propose in this paper to give some review of the state of the Society's Missions in this diocese, from the last Report of the Diocesan Committee.

As all who are familiar with the Society's Annual Report are aware, the Missions are grouped in three large divisions. The first is the district under Bishop Caldwell's episcopal care, as

Assistant-Bishop to the Bishop of Madras, that is to say, the Tinnevelly and Ramnad Missions; the second includes the Missions of the Trichinopoly and Tanjore Collectorates; and the third contains the Society's Missions in the rest of the diocese, namely those in Madras itself, Arcott, Mysore, Cudapah, and Kurnool, stretching as far north as Secunderabad, in the Nizam's dominions.

#### THE FIRST DIVISION.

As the state of the first division is more generally known than that of the other two, we shall speak less fully of it. Besides Bishop Caldwell in this first division, there are the following English Missionary clergy engaged: the Rev. H. B. Norman, the Rev. A. Margoschis, the Rev. J. A. Sharrock, the Rev. T. Adamson, the Rev. F. Matthews, and the Rev. W. Relton.

The reports are full of matters of the greatest interest; Bishop Caldwell's letter especially, in addition to its general review of the work, contained the description which was printed in the *Mission Field* for May, of the movement among the so-called "higher castes" towards Christianity, told of the collapse of the strange delusion (which for some time had a very dangerous tendency) that the end of the world was to come in the year 1881, and showed the advantages which the Bishop expected to result from his removing his headquarters from Edeyengoody, where he "had laboured so happily for more than forty years," to the important town of Tuticorin.

The small band of European Missionaries, whose names we gave above, are assisted by some five and twenty native clergy, and 462 agents employed as catechists, readers, or teachers. What is the fruit which is shown of their labour?

We venture to say that it may be compared with any of the ancient Missionary enterprises of the Church.

There are 29,761 baptised persons in the Missions (of whom 6,506 are communicants), and 14,779 catechumens, making a total of 44,540 persons belonging to the various Missions in 659 villages. Every consideration heightens the significance of these striking figures. The great pains that are taken in testing the



sincerity of the converts, the sifting process by which the names are struck off the lists of "adherents" of those who do not appear to be sincerely seeking admission to the Church, the proportion of the above figures to each other, the small slackening which has been shown since the famine, the baptism of 591 adults (besides 1,158 children) during the year, the 7,495 boys, and 3,031 girls in the schools, the leavening influence which the Missions, and the schools of high, and of all grades are spreading, and which is not to be exhibited by any statistics—all these considerations show that we cannot speak too thankfully of the great work of the Holy Spirit in this district.

#### THE SECOND DIVISION.

The second division of the diocese includes, as we have said, the Tanjore and Trichinopoly Collectorates. The European Missionary clergy are the Rev. J. L. Wyatt, the Rev. A. Taylor, and the Rev. W. H. Blake, who are manifestly far too few for the work in hand, for there are ten Missions, embracing 142 villages and towns. There are five native clergymen, and 229 catechists, teachers, and general native lay agents.

Taking Mr. Wyatt's work first, we find him in charge of the important Mission of Trichinopoly, and also, since the lamented death of Mr. Kohlhoff, for a time in charge of that of Erungalore. Besides a boarding-school for boys, another for girls, and ten day schools, there is at Trichinopoly a female teachers' training institution, with thirty-five pupils. In this district there is also, under C. W. Pearce, Esq., the Trichinopoly College, with its schools, having thirty-seven native teachers, and no less than 1,124 pupils. This great and valuable institution is used by students of all ranks of society, and is practically self-supporting.

At Erungalore there are a girls' boarding-school, and seven other schools.

These educational establishments are, however, insufficient. Mr. Wyatt says:—

"From what I have seen hitherto, elementary education among the rural population of the Trichinopoly Collectorate appears to me to be in a very backward condition, and the part taken in it by our Mission is lamentably

insignificant. I might say that compared with Tinnevely, where most of the education is in the hands of the Missionaries, we have as yet done nothing. Throughout the whole of the Collectorate, where we ought to reckon our schools almost by hundreds, we have only nineteen outside the town of Trichinopoly, conducted by the Mission. With the two exceptions of Musiri, begun two years ago, and Turaiyur, both of which are in a thriving condition, we have not touched the numerous towns and larger villages of the district. I am most anxious to make a beginning in these as soon as I can, for these schools, after having been once started, cost little to maintain, and they furnish excellent opportunities for knowing the people and for influencing the rising generation, and it may be, in some cases, the present generation also, for good."

Mrs. Wyatt's account of the opening of the Training Institution for female teachers, referred to above, is very interesting:—

"It is known to most of our friends that in January, 1880, on our return from England, Mr. Wyatt was appointed to work in the large and important town of Trichinopoly and the surrounding district, and thus was severed our connection with Edeyengoody and the Tinnevely district, where Mr. Wyatt had laboured since 1866, where my father, Bishop Caldwell, had planted and watered and reaped, with God's blessing, since 1841, and where all my own personal interests and work had up to that time centred. All who have been called upon to give up a cherished sphere of work, will understand that at first we felt it to be a trial to leave all one knew and understood, to begin life afresh in a new sphere, where everything had to be begun, and the conditions of which were so very different to those with which we had been accustomed. Mr. Wyatt has described in his reports how dark all seemed at first, but how the way was gradually and surely opened before us; how a suitable house in a suitable neighbourhood was found, then how we were enabled to purchase a large and substantial building close to our house, in a good sized piece of ground, as a boys' boarding-school to train up our catechists and schoolmasters of the future. This building was formerly a court-house, and the large room in the front of the building in which the court was formerly held, is now turned into the chapel for the use of the school, and for the Christians residing in the neighbourhood. It reminds one of the basilicas of the ancient Church. Our next care was how to get suitable buildings to open a girls' boarding-school, and while we were looking out for them we employed our time in opening day schools in the town for heathen high caste girls. Four of these have been opened in different parts of the town with marked success, and as funds come in we hope to extend this good work not only in the town of Trichinopoly, but also in towns in the neighbourhood. At length some suitable buildings joining on to our own compound became vacant by the removal of the East Indian orphan children who had occupied them, to another part of the town, and we were, therefore,

enabled to rent these for our girls' school. At length, on October 1st, 1881, the longed-for day arrived, and we opened in these buildings a training institution for training female teachers, together with a girls' boarding-school for educating Christian girls. We had already experienced the want of female teachers, as those whom we had employed in our day schools were nearly all from Tinnevely, and consequently we had to pay them higher salaries for coming so far, besides their travelling expenses. We commenced our institution with sixteen girls in the training class, and four in the boarding-school department. Five girls went up for the third grade schoolmistresses' certificate examination in December, out of whom three passed—one in the first class, and two in the second. With the new year our numbers rose to thirty-one girls in the training classes—that is, twelve girls preparing for the second grade, and nineteen for the lower, or third grade, and fourteen girls in the boarding-schools' department, which also serves as a practising school for those who are being trained as mistresses. Nearly every week we are having fresh applications for admission as the institution becomes known, so that we have every hope, with God's blessing, that it may prove a blessing to this neighbourhood."

The statistics of Trichinopoly show 518 Christians, of whom 240 are communicants, and those of Erungalore 895, of whom 457 are communicants.

Mr. Taylor's Mission is that of Ariyalore, with eleven congregations. As he says:—

"There has been a re-arrangement of the Erungalore and Ariyalore districts, by which six villages, containing 399 souls, have been transferred to the Erungalore district, and one village, containing 119 souls, has been transferred to my district. So that I have 280 less than last year. Labouring as I did for more than eighteen months under the disadvantage of not having the aid of a native clergyman, as was formerly the case, I did what I could for the spiritual welfare of the Christians in the sixteen villages I had under my care; but as I have now only eleven villages, containing 455 souls, I trust I shall be able to visit them more frequently than I could before.

"I am thankful to say that my prospects of usefulness in this neighbourhood continue to be as good as before; but, as in every other district, the chief difficulty is the want of suitable persons for evangelistic work among the heathen, as few are to be found who will voluntarily offer themselves for it. The causes of this are very evident, viz. that station work is comparatively more easy than that of itinerating among the villages; and that the opposition frequently met with from the heathen is galling to human nature.

"In the absence of suitable men for such work, it seems desirable that vernacular village schools should be multiplied as much as possible."

Mr. Blake's work is at Tanjore, including the Missions of



Vediarpuram, Combaconum, Canendagudy, and Aneycadoo, in in which there are sixty-one congregations, with 1,575 Christians, of whom 619 are communicants, besides forty-eight catechumens. For this large field in which Mr. Blake is the only European engaged, he has the help of one native clergyman, five catechists, and forty-six general native agents. There are two boarding-schools, and twenty day schools; and besides all this, Mr. Blake is the head of the Tanjore College, with its fifty-two assistant masters.

How insufficient one man is for such extensive work is shown by Mr. Blake's sad account of the change that has followed the reduction of the staff:—

“The Tanjore Mission for the last few years has been gradually and steadily becoming weaker and weaker. It has, I hope and trust, this year reached its lowest ebb. Only five years ago there were four European clergy, five native clergy, and one European layman in these districts, where at present there is one European Missionary and one native clergyman.

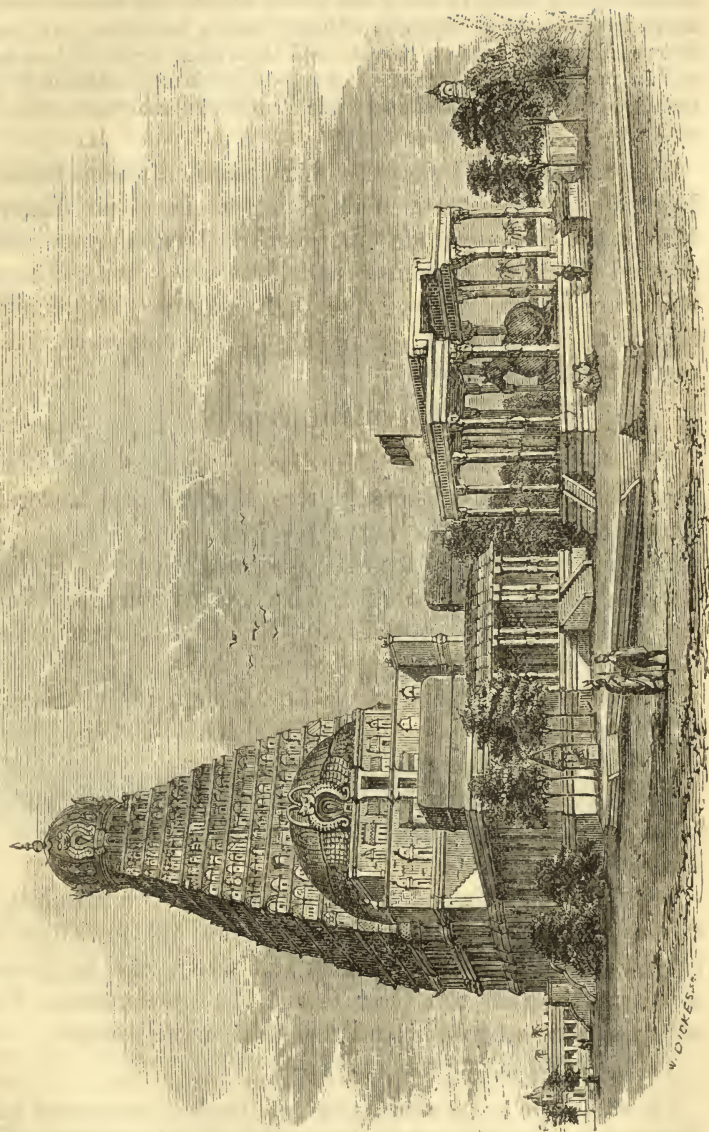
“That there has been a falling off, and a terrible falling off of the numbers in these districts within the last fifty years, I don't deny.

“But that falling off took place chiefly through the influence of the Lutherans, on questions of caste and discipline, some twenty-five or thirty years ago, some of it more recently. Almost every single Lutheran family in these districts belonged originally to the S.P.G. In some cases also the catechist who formerly belonged to the S.P.G., by whose influence generally the people themselves were induced to join the Lutherans, is to be found still in charge of them. Any falling off in numbers during the last few years is, however, to be attributed to a stricter investigation of the numbers given in the returns.

“During the year the numbers in the boys' boarding-school have increased from 152 to 198; of these there are forty reading in the College, including the seminary students mentioned above—in the F. A. class three, High School seventeen, and Middle School twenty. Three appeared for the Matriculation Examination, but only one was successful. In the Middle School Examination, five passed out of eight candidates. Three were entered for the Bishop's Greek Testament Prizes, one of whom succeeded in obtaining a second prize, and another was bracketed fourth. In the Upper Primary School Examination, forty-one passed, and at present in the Upper Primary School there are twenty boys, and in the Lower Primary eighty boys.

“The numbers in the girls' boarding-school also show a slight increase, there being seventy this year against fifty-eight last. There are also twenty-two girls attending the school.

“With so many children about, it is a cause of some anxiety that there



TANJORE PAGODA.

is no efficient medical attendance on the spot. One of the members of the congregation, a master in one of the branch schools, who knows something about medicine, looks after the ordinary cases; but when any case of serious illness happens we have to send them home, or to the hospital, or call in professional assistance. It would be much more satisfactory if we had a medical catechist on the spot, and a small dispensary and hospital for sick cases."

The remaining Missions in this second division—those at Negapatam, Tranquebar, and Nangoor—have no European Missionary, but are under the Rev. S. Devasahayam, who is assisted by two catechists and twenty-two general agents. There are sixteen schools with 356 children. The number of Christians is 1,307, of whom 596 are communicants, besides twenty-three catechumens.

#### THE THIRD DIVISION.

The third division of the diocese includes the Madras Missions, and those in Arcot, Mysore, Kurnool, and Hyderabad, embracing 167 villages.

In this division are the Theological College at Sullivan's Gardens, under Dr. Kennett, and also the flourishing Vepery High School under J. H. Bullivant, Esq., and fourteen assistant masters, with 510 pupils.

The other Europeans are the Rev. George Billing, Secretary of the M.D.C., the Rev. Dr. Bower, the Rev. J. Clay, the Rev. A. Inman, and the Rev. R. D. Shepherd.

The three last named are engaged in the famous Cuddapah Missions, Mr. Clay being at Mutialpaud, and Mr Inman and Mr. Shepherd at Kalsapaud.

Mr. Clay at Mutialpaud has the assistance of a catechist and thirty-seven other native agents; there are forty-four congregations with 1,706 Christians, of whom 374 are communicants, in addition to no less than 1,179 catechumens. There are a boarding-school for boys, and thirty other schools.

In this Mission, Mr. Clay says:—

"It will be seen by the returns that there has been an increase in this Mission during the past year of 116 baptised and 185 unbaptised. Three new villages joined in the early part of the year, but I have not been able to appoint any additional agents to take charge of them, for want of funds. The new adherents get occasional instruction when the catechist of their



circle visits them, or when the schoolmaster of a neighbouring village can be spared for a few days."

There were sixty-seven adults baptised during the year, besides ninety-two children.

Of the other Cuddapah Mission, Kalsapaud, Messrs. Inman and Shepherd report that the statistics for the past year show a gratifying increase in all branches of the work. The number of congregations is forty-three, containing 1,200 baptised Christians, of whom 454 are communicants, besides the very large number of 1,181 catechumens. There are two boarding-schools, and twenty-nine day schools.



MUTIALPAUD PARSONAGE.

"The whole number of adherents is 2,381, giving a net gain for the year of 624 persons under Christian instruction. The work of building up the baptised in the faith, and of preparing the catechumens for the laver of regeneration, has been steadily and faithfully carried on, and not without apparent good fruit. The old congregations show more earnestness and devotion in the more frequent use of the means of grace, and the new converts as a body are steadfast in 'this way,' putting off the old, and putting on the new.

"Five additional schools have been started, and 100 more children are under Christian instruction. The average attendance has decidedly improved, and the sum total of 'Results Grants' is well in advance of that of the preceding year.

"In the Kalsapaud boarding-school twenty-six boys are being trained for Mission work. Their conduct has been satisfactory, and health good. The elder boys visit the congregations near Kalsapaud, and get a practical idea of their future duties.

"Twice a week singing classes are held, and lessons in vocal music taught them by the Missionary.

"Among the events of the past year affecting this Mission, is the visit of the Bishop of Madras in November last. This had been anticipated for eighteen months, and the candidates for confirmation placed under special instruction and preparation. In all 266 candidates were presented and confirmed—a very thankworthy increase in the number of our communicants.

"Thirty-one agents, catechists, and teachers are at work among the people, in the schools and prayer-houses of the Mission. Their work is generally hearty and earnest, and deserving of commendation. It is to be regretted that two of their body have, one by neglect and the other by misconduct, brought upon themselves punishment. They have been suspended from their work for twelve months.

"A superior class of agents, evangelists, who shall work exclusively among the Ryots and higher castes is most desirable; such agents we cannot command at present, and, with the means of education at our present disposal, the future is not much brighter. All the agents of the Mission are summoned to Kalsapaud at intervals of a few weeks, and instructions in Bible history and divinity given to them by the Missionary.

"It will be noticed that the native subscriptions for this year amount to nearly four times the sum of those for the preceding year. This pleasant feature is due to the introduction of a Sangam Fund, to which every Christian family is expected to contribute one anna per mensem. This seems a very small sum, but not so small to those who are glad to earn one anna a day by their labour, and a large number of whom have to live on less. The value of the fund is not in the amount collected, but in the fact that such a fund is recognised as right and proper.

"Our agents are certainly not over liberally paid for their labours, and it is most gratifying to record that they all willingly contribute one-twentieth of their small salaries to the above fund. On Ascension Day last all the elders of congregations and the various workers in the Mission met at Kalsapaud to observe the feast, and to consult together for the benefit of the Mission. The day commenced with an early celebration of the Holy Eucharist, at which eighty-seven communicated, and a special address by the Rev. R. D. Shepherd. After matins a meeting was held in the schoolroom, and addresses made by the Missionaries and chief native teachers on the past progress of the Mission, and its future prospects.

"It is to be hoped that this Mission will always be marked by that 'peace and progress,' which our Bishop most kindly writes that he saw in his late short stay amongst us."

Such work as this in the Cuddapah Missions should stir the

hearts of all who hear of it to give hearty thanks to God, and to go forward with a good courage to make every endeavour to bring India to Christ.

The Missions in Madras are the Vepery, the St. Thome, and the St. John's Missions. The Vepery Mission, under Dr. Bower, has 931 Christians, of whom 316 are communicants, and ten catechumens; that of St. Thome is under a native clergyman, with 569 Christians, of whom 186 are communicants, and eleven catechumens. The St. John's Mission is under the pastoral charge of the Principal of Sullivan's Gardens, and numbers 405 Christians, of whom 213 are communicants.

The Arcot Missions are small. That at Cuddalore has the benefit of the care of the chaplain of the station, the Rev. J. English, under whom are a native deacon and thirteen other agents. It embraces five congregations, with 235 Christians, of whom 119 are communicants. There are four schools. That at Vellore is under the eye of the Secretary at Madras. It is but a single congregation, with a catechist, two schools, 123 Christians, fifty communicants, and three catechumens. The Salem Mission is under the pastoral care of a native clergyman under Mr. Wyatt's oversight. It embraces two congregations, with 136 Christians, and thirty-five communicants. Mr. Wyatt writes:—

“At present the work of this place is purely pastoral. There is a congregation here of 105 souls, nearly all of whom belong to other districts. Most of them came from Tanjore, and are residing here on account of their employment. The Rev. J. Eleazer is the pastor. It is very desirable that a younger and stronger man should be placed here, who could engage in Mission work in the town and suburbs. There is a large field here for work. The town of Salem itself contains a population of more than 50,000 souls. If it were possible, a European should be placed here, and Mission work developed; but I fear there is no European available. From the last census it appears there are only 625 Christians, other than Roman Catholics, throughout the entire district, among a population of 1,900,000.”

The Mysore Missions of Bangalore and Oossoor are under a native clergyman, who has only been transferred to them from work in Tinnevely so recently as May in last year. He says:—

“The result of my inspection in Bangalore is not very favourable. The boys did poorly both in Scripture and in secular subjects. The strength



of the schools has greatly fallen off, which decrease is attributed to the dismissal of two teachers some months back for want of funds. But in Oosoor our schools have done better. And there is an increase also in the number in both the schools.

"I have visited nearly all the places in our Mission. It is not in a very striving condition, though it has had some conversions."

These Mysore Missions include twenty-two congregations, with five schools: there are twelve native agents, 528 Christians, 221 communicants, and four catechumens.

The last Mission is that of Secunderabad, in the extreme north of the diocese, and within the limits of the Nizam's dominions. Here again a native clergyman is in charge, he having fourteen lay assistants. There are four congregations, two boarding-schools, and five day schools, 743 Christians, 310 communicants, and twenty-two catechumens.

#### CONCLUSION.

Now we fear this paper has been somewhat statistical, and that the number of people who appreciate statistics is rather limited. But we think that those who have had the patience to read this summary cannot have failed to be struck with the proportions of the figures. They will have seen a goodly flock under the charge of each Missionary, some being of course much larger than others. They will notice how large a proportion are communicants, and see how the work is, from year to year, growing by the large number of catechumens (17,364) now preparing for holy baptism. They will see what a complex machinery is under the Missionary's hand—with his numerous out-stations, where there are separate congregations, his boarding, day, and other schools—and form some idea how much work there must be—evangelistic, pastoral, and of organisation and superintendence. They will further recognise how much work is being done by natives, 35 clerical and 807 lay—a feature not only exhibiting economy at the present time of the staff of European Missionaries, but so hopeful for the Indian Church in the immediate and distant future. And surely also there will be brought home the fact that the present European staff is miserably inadequate; that much more

ought to be done, that much more is lying ready for us to do while even for the maintenance of the work already done, the present staff and the present means are insufficient.

By the agency of the Missions not only do the poor have the Gospel preached to them, and receive it, but among all classes work is being carried on which is winning its way, and is preparing India to acknowledge Christ for its King and God. The only thing which may make such a statement, in connection with the Society's Missions, seem too comprehensive—though we might speak with much greater boldness as to the success of the Missions, and their far-reaching influence—is simply the inadequacy of the operations to the magnitude of the task. Results already attained give the strongest assurance and confirmation of that which should be every Churchman's *a priori* belief and hope, namely, that when we try to do our part, God will surely do His.



### RUPERTSLAND.

EXTRACTS FROM THE BISHOP'S ADDRESS IN SYNOD, MAY 2ND, 1883.—IMPORTANT STATEMENT AS TO THE WORK OF THE CHURCH, AND ITS PROSPECTS.

**R**EVEREND Brethren and Brethren of the Laity: In again addressing you at the opening of Synod, I wish that my address could be of a somewhat different character. I grieve that our circumstances imperatively call our thoughts and attentions so largely from what is spiritual in the work of the Bishop and of ministers of Christ, to what is secular.

The efforts are mainly directed to the raising of the temporal ways and means. And we cannot at present have it otherwise. It is, in fact, the same with the laity as with the Bishop and the pastor. We live in a time of bustle and change—nearly every one is engrossed in the business arrangements he is forming or extending, or with the home that he is building up.

There is a pressure of business that gives no rest. But this, for the present, necessary strain on the thoughts for the things of this life, is altogether unfriendly to growth and vigour in spiritual life.

Still, if the necessity of putting forth every energy for establishing religious ordinances in this country is so brought home to the hearts of our people as to lead to real self-sacrifice for it, we may hope for such an interest being aroused and taken, as well as such a blessing from God on our exertions, as will prepare the way for a higher spiritual life when there is more freedom for thought.

Our attention, then, in the present crisis of the country, from the ever-increasing population and settlement, must, as in past years, be still almost restricted to the perfecting of our organisation for furnishing the means of grace.

Nearly eighteen months have passed since the last meeting of Synod. The progress of which I then spoke has gone on in an increasing ratio.

Our population has nearly doubled since the census in 1881.

There may now be said to be uninterrupted railway communication from Lake Superior to the Saskatchewan, a distance of about 1,000 miles. Winnipeg, the hamlet of a few years ago, distances in foreign importations the ancient city of Quebec, and stands third in the list of Canadian cities.

But the hopes that fill us in this country, and to which expression is often so enthusiastically given, have led to strangely erroneous estimates of our present position and ability. What are the real facts of the case, when we reflect on the vast expanse of bare prairie which the settlers of this country have been grappling with in the last few years, under the greatest difficulties? There are very large districts with a sparsely settled population to-day in which there was no inhabitant four years ago. What labour and expense in these districts, often far from railways, are brought up to our minds in the occupying and stocking of their farms, and in putting up the necessary houses and out-buildings. The cost of everything is great. The incoming immigrants bear so large a proportion to the existing population, that a heavy importation is required, even



for the supply of food and farm stock. In addition to this, the farmer is weighted with the heavy duty added to the necessarily heavy freight on so many articles, and when he comes to sell, distance from railway often greatly reduces what he can obtain. It is very far from the case, then, that our people are, as has been said, saving their millions. The majority are, I believe, full of hope, and in the face of abounding obstacles are, I trust, holding their position, and even making themselves constantly more comfortable; but there have been not a few failures—not a few who have been unequal to what they have had to do, and have succumbed.

There has also been a misapprehension outside of this country, that the Church here has acquired a great deal of wealth from the sale of land, which should be available for our Mission work. The sales of St. James's and Headingly glebes produced very moderate endowments for those parishes. The sale of the cathedral land produced about \$100,000 (£20,000), in addition to what was appropriated for residencies. There are glebes belonging to several other parishes, but they could not be sold with any advantage so as to secure a fair endowment. All these glebes were tied to their respective churches, but the Legislature has provided against any possible abuse, by enabling us to deal with the excess over a fixed maximum. In the case of St. John's Cathedral, statutes have been laid down making the cathedral income as helpful to the general diocesan work as possible. As we have never possessed any lands for general church purposes, I need scarcely add that we have absolutely no funds from the sale of land for Mission purposes in the new settlements. As to the property of the other churches in Winnipeg, it belongs to themselves. It is certainly not more than will be required to help them to exchange their present wooden churches for churches of a more permanent character—more especially as there may be a division of parishes.

And now what is the bearing of the large influx of immigration and the extensive settlement of country by a sparse population on the work of one Church?

More than fifty municipalities have been formed for local

government in the part of Manitoba now being settled. In only fifteen of them is there a resident clergyman of our Church. In the others, containing nearly 700 townships, each township consisting of thirty-six square miles, we have no clergyman. Yet there are few of these townships without settlers, and they are, as a whole, being rapidly taken up and sparsely settled on. In fact, in the municipalities in which we have a clergyman, there are several having only one clergyman for from fourteen to forty townships. But to feel the full gravity of the position of the Church, we have to look beyond Manitoba. A large part of the immigration this year is passing into a part of this diocese in the North-west Territory lying west of the Province of Manitoba, or what is the proposed Province of Assiniboia. There is yet only one clergyman in all this new Province for the incoming settlers. He is stationed at Regina.

This is surely a most grave state of things. In fact, to realise its full gravity, we have to look beyond numbers. If we merely look at numbers, we may find in some large city in England a larger population, in a sense, without the means of grace, than our whole population. But the numerous settlements scattered over this land are each of them a distinct centre, around which population will rapidly and steadily gather. And our not occupying these centres means, if it is to continue, the abandonment by one Church of large sections of this new country, and of course, in time, of a large portion of its population, including a full share of those brought up as Churchmen.

The Presbyterian Church of Canada has appointed some thirteen new Missionaries to this country. They had already last year voted some sixteen thousand dollars, and become responsible for not less than forty Missionaries.

Now how is this grave state of things to be met?

Before discussing this question, I would wish first of all to remove any impression that, because I think it well that we should recognise fully what we have to meet, and not underrate the gravity of our position, I take any gloomy view of the prospects of the Church of England in this country. I do nothing of the

kind. Of course if we were to continue to be so lamentably behind the other bodies in the establishment of Missions, there could be but one end of the matter, and there is great need of very considerable addition to our staff of settled Missionaries ; but I hope that we may gradually work up our deficiencies, and I think it will be found that it is at present difficult, with any efficiency, to work up large tracts of the country, now so sparsely settled, so as to have regular services with any number of attendants. That our being a year or two behind the other bodies in occupying the field, will not prove so fatal as we might at first suppose. What would do more than anything to enable the Church to meet coming needs, would be the erection of the Province of Assiniboia into a new Bishopric.

This would help the Bishopric of Saskatchewan as well as myself. It would be very much easier then for us to recover lost ground in Manitoba. A sum of from £8,000 to £10,000 would be required to found the Bishopric, in addition to what Societies would give.

And now, when we come to consider what we can do, we must remember that although we are so weak in the immense outlying districts, we are strong at the centre. Young as this diocese is, it is better organised for diocesan and Mission work than any colonial diocese I know. We have a great power for working around us and working out.

The cathedral and college staff form a strong, compact body. The staff is not a name, but a reality. Two additional professors and canons will be added this summer. This will diminish the severe strain that there has been in the past year on the staff for University work, and make Mission work more easy. With a large number of theological students in the College, the Cathedral Mission should be able, with the growing convenience of railways, to undertake a great deal of occasional duty. But we are strong not only in the centre of Winnipeg, but in the central district. We are equal to providing not only for our present members, but for the larger number we may hope for, as the land in the vicinity of Winnipeg and the Red River gets occupied. The parish clergy in the central district can greatly strengthen the work done by the Cathedral Mission



by paying longer visits to out-stations than those engaged in college can pay, their own duty being taken from the cathedral. And in speaking of the staff at the centre, I have great pleasure in informing the Synod that there has been a most useful addition from a foundation for a clergyman, to be called the Chafyn-Grove Missionary. The foundress is an English lady, who feels a deep interest in the spiritual and temporal welfare of English immigrants. She gave for the endowment the munificent gift of £3,000. The duties of the Missionary are, as far as practicable, to meet and advise immigrants coming to Winnipeg, and more especially to look after any that may settle in Winnipeg, till they attach themselves to some parish—to visit the hospital with a special view to immigrants that may be patients—to take charge, if necessary, of any district in Winnipeg without the means of grace—to visit, if desired by the Mission board, new settlements. I am sure the Synod will desire to express their deep gratitude for this kind thoughtfulness and generous gift.

But, valuable as the service is which we can look for from the clergy at the centre, we must not overrate it. Occasional Sunday services, and still more occasional visiting, will never build up strong congregations. They will simply supply the services of the Church to those who prefer them, and so, in a measure, maintain our position till we can find means for a settled ministry. We must, therefore, regard it as essential for the progress and success of the Church to secure through the country as many effective Missionaries as possible. How is this to be done? We must first of all develop as much as possible local efforts.

We have not received any addition to the annual grant of the S.P.G. since last Synod;<sup>1</sup> but when the Society reduced their grant in the case of almost every other diocese, they left ours untouched, and we have received very much kindness and encouragement. The Society transferred to us a grant of £100, which fell in by the death of a Missionary. This

[<sup>1</sup> On May 4th, two days after the date of this Synod, the Society in making its grants for 1884 increased the annual block grant to the diocese of Rupertsland by £500, so that it stands at £1,635, in addition to a further "single sum" grant of £500.]

enabled us to occupy Regina. The Society has also made a special appeal for the North-west of Canada, from which it has sent us a donation of £500. The Society has further, to encourage us in establishing an endowment fund for our Missions, set apart £3,000, to meet, on certain conditions, an amount to be raised for us.<sup>1</sup> The Society for Promoting Christian Knowledge has set apart £4,000 for the same object. The result is, that if we raise £1,000 we shall be entitled to £500 from the S.P.G., and £500 from the S.P.C.K. We have received £500 from friends, towards the first £1,000 we have to raise. We require, then, still to raise about £2,000, when we shall secure for investment nearly £10,000. I trust our laity will soon give us this amount. We have already an endowment of £11,000, which has been of great service.

One great difficulty in our new Missions is the want of a parsonage. It is often difficult to find a house to rent, and the rent is usually excessive. The first effort in a district should be the erection of as comfortable a parsonage as possible. So much is a corresponding want felt by other bodies, that both the Presbyterian and Methodist Churches are raising \$100,000 to assist by loans the erection of manses. We have the same need, and I trust we may soon see our way to a similar effort. But in the meantime our Missions should do what they can. Especially if the members of the Church in any district are anxious for the services of a Missionary, they could not more effectually and more easily advance their wishes than by securing a good site for the church and parsonage, and, while there is no call on them for the salary of a Missionary, building a parsonage.

We are venturing to open new Missions at Qu'Appelle Fort, Gladstone, Clearwater, the Boyne and Carberry—and, if the \$2,500 be raised, also probably at Rat Portage, and near the Sioux Mission. Of course satisfactory arrangements must be made with the people under the new regulations. We have also appointed temporarily a Missionary to visit along the Canada Pacific Railway in the west.

Though we are so much in need of funds for establishing

[<sup>1</sup> Also £1,000 towards the endowment of St. John's College.]

Missions, other bodies having, in newly settled districts, two or three Missionaries where we have only one, or even no Missionary, yet that is not our only difficulty. Missions we have resolved to open have been left unfilled, both last year and now, for want of young, active, and effective men whom we should like to appoint. Here, again, we are at a disadvantage. The Presbyterian Committee no sooner determined lately to send to this country thirteen new Missionaries, than they were prepared to send on the men. Several arrived in Manitoba, I believe, almost as soon as the news of their coming, but we have to advertise.

Then there is so much doubt and anxiety in appointing English clergymen for our new settlements. The character of the work is so different, that even if they had done well in home work, it is a question whether they will suit our work or be happy in it. We come to this—that for our general work we can hardly expect young and effective men, unless we get them from St. John's College.

The first great, self-denying Missionary effort, then, that I would ask from the Church Society of this diocese, is the placing of St. John's College on a self-supporting footing, as a sufficiently equipped school, both for arts and theology. So much has been accomplished, that this is now very practicable. We have a full theological staff. But scarcely anything has been done towards obtaining further subscriptions since last Synod. We had then received the promise of upwards of \$20,000. We shall require \$15,000 more to pay for the whole cost of the building. If our laity will raise that sum, I think we shall then be in a satisfactory position for carrying on the college. We shall then further require scholarships to encourage students in arts, and help to support theological students; but I have no fear of these coming, if only we were free from all debt on our buildings, and had sufficient endowment for carrying on the studies, and meeting the working expenses of the college.



## NASSAU.

### A WEEK'S VISITATION BY THE BISHOP TO A PARISH WITHOUT A CLERGYMAN.



**T**HURSDAY, April 19th.—After the usual preliminaries, incident on a visitation cruise, such as procuring a crew for the Mission yacht, *Message of Peace*, and laying in stores for the voyage, we set sail from Nassau Harbour at 12.30 P.M. Light winds prevailed, followed afterwards by a calm, which prevented our reaching Eleuthera as soon as we had expected.

April 20th.—It was 5.30 P.M. before we anchored at Governor's Harbour, the chief settlement in Eleuthera. Here the people gave us a hearty welcome after their own fashion, by firing guns, and displaying plenty of bunting. As Governor's Harbour is the principal Church station and the headquarters of the clergyman of St. Patrick's, whenever that parish may again be fortunate enough to have a resident priest, a few words about the place may be interesting. At less than a quarter of a mile from the mainland is a small cay, with which it is connected by a narrow strip of sand. Houses of various sizes, and shops—or stores as they are called—lie scattered over the rocks. The church, a humble-looking building, stands about the middle, and faces into the harbour. The mainland rises abruptly from the sea to no very great height, but a very beautiful view of coast line is obtainable from the top. Houses lie dotted over the side of the hill, surrounded by orange and other fruit trees. Half way up is the Parsonage—not by any means an unattractive building—standing in its own grounds, shaded by mango and orange trees. From the verandah is seen the harbour and the fair Bahama waters, covered with small vessels engaged in fishing and sponging. Any one sitting in that verandah and looking at the sun setting, would not quickly forget the sight. But enough for the description of Governor's Harbour. On anchoring, the catechist came on board the yacht to receive my instructions. Arrangements

were made for having Evensong at 7.30. There was a large congregation, and a hearty service, the singing being thoroughly congregational, the choir, which is surpliced, being trained by a lady, who also kindly undertakes the harmonium. The church was bright with its Easter decorations. I took the service, baptised eight children, and preached.

April 21st.—At 5 A.M. we sailed for Rock Sound, some twenty-five miles distant. The wind continuing light kept us from reaching our destination until 8.30 P.M. Had a visit from the catechist, with whom I arranged for the services to-morrow.

April 22nd (Sunday).—Matins, Confirmation, and Holy Communion at 11 A.M.; fourteen persons were confirmed, and they, together with many other Churchpeople, received Holy Communion; 3.30 P.M., Litany and baptisms; 7 P.M., Evensong and sermon.

April 23rd.—After breakfast sailed for Tarpum Bay. The Church work at this station is not very prosperous. This is to be accounted for, first by the long illness and subsequent death of the late catechist, who had laboured here zealously for several years; and, secondly, this place is a stronghold of the Methodists. The newly-appointed catechist is doing all he can, though he has much to discourage him. He volunteered to take up the work, which he does gratuitously. At this place one young man was confirmed, some twelve persons received Holy Communion, and several children were baptised. In the afternoon we sailed for Governor's Harbour, which we reached in time for Evensong at 7.30, when we had again a large congregation, and some more children were baptised.

April 24th.—Left Governor's Harbour at daylight for Savannah Sound, which, though only nine miles distance, we did not reach until 10 A.M., owing to head-winds. On landing I was met by the catechist, who in the face of much opposition continues to work most zealously. Here I confirmed eight persons, baptised two infants, and administered Communion to several. This station is still without a church. For now nearly nine years the Churchpeople have struggled on to finish the church. Little by little they have managed to get the four walls up, and the roof put on. Now £14 is required to complete this longed-

for work. These poor people deserve the greatest praise for their patience and perseverance, for they have much to discourage them in their work. At present service is held in a small room which contains a couple of benches and two broken chairs. Is such a place worthy of Him whom those few faithful people meet to worship? Returned to Governor's Harbour, which we reached by 3.30 P.M. Visited some people; Evensong and Confirmation at 7.30. Sixteen persons received the holy rite.

April 25th.—Severe thunderstorm in night. Early celebration of Holy Communion—about forty persons communicated. The Church work prospers at this station under the care of the earnest catechist.

April 26th—At 2 A.M. started for a place called the Cove, which we reached at 8.30 A.M. The settlement is prettily situated, as viewed from the sea, the church being the prominent building. Here nine persons were confirmed, three children baptised, and Holy Communion administered to several Church members. In the afternoon we set sail for Nassau, which we reached at 9.15 P.M.

I have not made these notes without an object. The parish of St. Patrick is a large and important one, and has now been nearly *two* years without a clergyman, and *over six years* without a resident priest. Whilst the lay readers as a body carry on their work with zeal and earnestness, it is impossible not to see at every station the existing need of a resident clergyman. The want of organisation, which is visible everywhere, the lack of careful preparation for Confirmation, and proper instruction for Holy Communion, are all so many evident signs of what the parish requires. The catechists, I am aware, do their best, and give instruction as far as their knowledge permits; but the thought instinctively rises to the mind—here are sheep without a shepherd. Still we can never sufficiently thank the Great Head of the Church for having raised up such a band of zealous lay readers. But oh! *if only* a clergyman at home could be found who would be ready to relinquish home attractions and home blessings, and come over and labour amongst these people for the love of Jesus! Their souls are valuable in the eyes



of God, and this alone ought surely to stir up a longing spirit in some to come and help them.

It has only been by the occasional visits of a clergyman from a neighbouring parish that the people of St. Patrick's have been enabled to receive the Sacraments and other ministrations of the Church; but now failing health, after many years' hard work in this diocese, will, it is to be feared, prevent the Rev. S—— from working beyond the limits of his own parish. What, then, is to become of these people, if no clergyman can be found to minister to them?

May God move the heart of some reader of the *Mission Field* to offer himself to take charge of St. Patrick's parish, with its population of 7,000, of which 1,420 are professing Church-people; and its limited stipend of £167 per annum, which *might* be augmented by the people themselves.

They are patiently waiting, and, I believe, earnestly praying, that God in His own good time will send them an earnest, self-denying pastor.

The words of our Blessed Lord are indeed most applicable to this portion of His vineyard: "The harvest truly is plenteous, but the labourers are few."

F. A. NASSAU.



### Review.

"*Can the Dry Bones Live?*" *The Ramsden Sermon preached before the University of Cambridge*, by the Right Rev. J. MITCHINSON, D.C.L., formerly Bishop of Barbados and the Windward Islands, in Great St. Mary's Church, Cambridge, on Whitsun Day, 1883. (London: Society for the Propagation of the Gospel in Foreign Parts.)



THE Annual Ramsden Sermon at Cambridge is not so well known as it should be. Its origin was, that, at the suggestion of the late J. H. Markland, Esq., D.C.L., some time Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, Mrs. Charlotte

Ramsden, of Bath, "provided, by an adequate endowment, for an Annual Sermon at St. Mary's Church, before the University of Cambridge, to be delivered on such Sunday of full term, and by such Preacher, as the Vice-Chancellor for the time being shall appoint, upon the subject of *Church Extension over the Colonies and Dependencies of the British Empire*."

Bishop Mitchinson in this year's sermon concentrated his attention on the prospects of Christianity when brought to bear on the lower races and more grovelling religions that form so large a section of our empire, and set himself to answer the commonly alleged objection to Missionary effort, that the 'dry bones cannot live.'

"Be it remembered that many who feel and act on that objection do so reluctantly and regretfully; they are not mere Pharisees disdaining as accursed 'the people that knoweth not the law,' nor yet Sadducees, indifferent to the truth or falsity of religious systems, and holding that the creed and ritual of each tribe is the best vehicle for that tribe's religious aspirations; but sincere, though, as I believe, mistaken Christian men, who hold that to attempt to Christianise the ruder heathen people is a waste of power. It is a waste of power, they say, alike in money and in men; a waste of power which might be so much more usefully employed in elevating and Christianising our virtual heathen at home.

"This view is so plausible, and is in practice, if not as a matter of argument, adopted by so many, and so often confronts us as a reason for support grudgingly accorded or entirely withheld from Christian Missions to the heathen, that we are bound to face the question, Is it true that the ruder heathen nations, *i.e.* the majority of the human race, are not worth Christianising? Can it be that the dry bones are past all hope of resuscitation? Those who assert this maintain, first, on *a priori* grounds, that ethnological inferiority makes them unreceptive of the highest civilisation, and incapable of appreciating Christian truth or recognising Christian obligation, and, secondly, *a posteriori*, they assert that Missionary effort among them has, as a matter of fact, proved a failure."

The Bishop, after an able examination of the *a priori* argument, passes to that which is alleged as one *a posteriori*, that Missionary work among the heathen is a recognised failure, and asks:—

"Is it so? This is a question of evidence. Whom shall we first summon into the witness-box? We will cite our own selves. We English people of to-day are a standing reply to the supposed uselessness of Missionary effort."

And again :—

“Were our skin-clad and tattooed Keltic predecessors hopeful material for the first Mission priests from Gaul to work on, or, a few centuries later on, were our rude Saxon forefathers, debased in drunkenness and gluttony, patently and obviously receptive of a religion which inculcated righteousness, temperance, and judgment to come? How did Ethelbert’s rude Kentish subjects strike Augustine and his Roman retinue of monks?”

Passing to modern Missions, he describes the triumphs of the Moravians in “the darkest and dreariest corners of heathendom;” he quotes from the life and letters of Bishop Patteson, how in his first cruise among those islands, which were destined afterwards to be his scattered diocese, and subsequently the scene of his martyrdom, he thus describes his visit to Bauro :—

“The house of Iri was long, low, and open at the ends; along the ridge-pole were ranged twenty-seven skulls not yet blackened with smoke, and bones were scattered outside, for a fight had recently taken place near at hand.”

Yet later on he writes thus of his youngsters that he had gathered round him from this very Golgotha :—

“I have quite learnt to believe that there are no ‘*savages*’ anywhere, at least among black or coloured people; I’d like to see any one call my Bauro boys *savages*.”

One of the most striking examples is to be seen in the Pongas Mission, on the west coast of Africa, in which the Society is interested, and which it has for some years aided. There comparison can be made between the Christianised and the un-Christianised of the same race, startling by their juxtaposition and their contrast.

“It was started mainly through the zeal and energy of Bishop Rawle of Trinidad, while Principal of Codrington College in Barbados, with the object of repaying spiritually the vast debt of material wrong inflicted mainly on that portion of the Dark Continent by the West Indian slave trade. It is a Mission mainly supported by the West Indian Church, with the assistance of a committee in England, and manned now for some time exclusively by West Indians of colour trained at Codrington, or by Native West Africans from Sierra Leone. It is, indeed, a striking contrast between the degraded Susus, grovelling in abject superstition, and these patient, loving, self-denying priests—men of their own race and complexion—who have come to live among them, and to elevate them not merely by Christian teaching, but by Christian example.”



In days when a semi-sceptical neglect and indifference to the preaching of Christ's Gospel to the heathen and the spread of His Church teaches men to adopt any excuse, however weak, to cover their own remissness, we welcome gladly such an able argument as the sermon before us unfolds, helping to clear away theories, as fallacious on philosophical principles, as they are absolutely opposed to the doctrine of the Incarnation of Christ, and His work of redemption.



### Notes of the Month.

THE Lord Bishop of Newcastle preached the Society's Annual Sermon in St. Paul's Cathedral, on Wednesday, June 13th, from the words in 2 Kings iv. 36, "Take up thy son." The Holy Communion was celebrated, the Archbishop of Canterbury being the celebrant. There were 165 communicants.

We may mention that His Grace had been invited to go to Oxford on that day, to receive the honorary degree of D.C.L. at the Commemoration. He declined, however, this honourable invitation on the ground that the cause of Missions claimed his presence and intercession in St. Paul's, on behalf of the Society's work.

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THE Annual Festival of the Society in Westminster Abbey was held on Tuesday evening, June 12th. The Anthem was Mendelssohn's Psalm ii. "Why rage furiously the heathen," which was effectively rendered. The Dean of Westminster read the lesson, and the Dean of Carlisle preached the sermon from the text, Acts xi. 24, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

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THE week of the Anniversary Services had a peculiar interest this year. All the Organising Secretaries of the Society were invited to a Conference at the Society's House,

and nearly all of them were able to avail themselves of this opportunity of meeting and taking counsel with their colleagues from all parts of the country.

On Tuesday, June 12th, at 11 A.M., there was a short service in the Society's chapel, which was followed by a discussion on "The merits and demerits of Local Organisation, (a) by Secretaries who give their whole time to the work ; (b) by Beneficed Clergymen, who represent the Society in a single Archdeaconry."

In the afternoon the Conference re-assembled, and discussed (1) "Intercessions for Missions—How to promote them ;" and (2) "The Day of Intercession—Its better observance."

In the evening of this day the Festival Service took place in Westminster Abbey, of which we have spoken above.

On the Wednesday the Annual Sermon was preached in St. Paul's Cathedral, and the Holy Communion celebrated, and on the Thursday the Conference discussed the question, "How to make the existing organisation of the Society more fruitful."

On Friday the ordinary Monthly Meeting took place, and was marked by the presence of Bishop Caldwell, who told of the wonderful work in Tinnevely—dwelling on the advanced state of organisation in the Native Church, the evangelistic energy of the people themselves, and the numbers of the native clergy, and other native agents.

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THE Conference, we cannot doubt, will be productive of much good. A few resolutions were adopted to be placed before the Standing Committee, but the really great work that was done was the interchange of encouragement and information. The level of the speeches was high, and there was noticeable in each speaker the evident sense of responsibility resting on himself to advance the Society's great work.

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THE Society invites offers of service to fill vacancies in the dioceses of Calcutta, Madras, Rangoon, Bombay, Singapore, Nassau, Guiana, Madagascar, New Westminster, Rupertland, Algoma, and Saskatchewan.

Those who are to fill these vacancies must be either clergymen or candidates for immediate ordination.

The candidates for Holy Orders must be University graduates, or otherwise qualified by a collegiate course.

One of the Madras vacancies is the Professorship of Physical Science in Trichinopoly College, the salary of which is £500 per annum, paid from the College Funds. The Professor must be a graduate.

There are two Rangoon vacancies—one being in the Mission which is to be sent to the Andaman Islands (*vide* March *Mission Field*), and the other an addition to the staff at Tounghoo. The Nassau vacancy is that referred to by the Bishop in our present number; and two Missionaries are wanted in the diocese of New Westminster for work among the Lytton Indians, not a few of whom are already Christians.

For Rupertsland, Algoma, and Saskatchewan, clergy are required of hardy habits and vigorous energy. The kind of work before them has been often described in our pages, and may be, in some measure, judged of from the Bishop's Charge in our present number.

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THE age and growing infirmities of the venerated Bishop Callaway have been for some time a cause of anxiety, and the Episcopal work in his diocese of St. John's, Kaffraria, has at length necessitated the appointment of a Coadjutor-Bishop. By this means the veteran Missionary will still be able to devote himself to the work which has grown up around him, guiding it with the wisdom of his ripe experience. The Diocesan Synod on April 17th met in the Pro-Cathedral, Umtata, and elected, to be Bishop coadjutor, the Rev. Bransby Lewis Key, the Society's Missionary at St. Augustine's. His work there is well known to readers of the *Mission Field*. He has perhaps suffered more than any Missionary in the troubles and disturbances, and he has risen bravely superior to them. He is considered to have won the respect and admiration of the natives to a remarkable degree; his election was unanimous by the clergy, and accepted unanimously by the laity of the Synod. By the choice of Mr. Key, another



student of St. Augustine's College, Canterbury, will be elevated to the Episcopate.

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ON June 13th, a young man, a native of the highest position in Aracan, in British Burmah, who is in England for purposes of study, was baptised in All Saints' Church, Margaret Street, London, by the Rev. W. B. Wright, one of the Society's Missionaries in Japan, who is in England at the present time on furlough. He had been brought into contact with Christianity in Calcutta, and the good influence of a fellow student in England has led him to seek Holy Baptism.

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THE Hon. and Rev. Canon Anson has announced his intention of resigning the important Rectory of Woolwich, in order to throw himself into the enormous work before the Church in the rapidly developing districts of Manitoba and the North West.

Such an act, we need hardly say, implies no small self-denial, and shows a readiness to listen to a call felt to be from God.

In the sermon on June 3rd, in which he announced his intention, Canon Anson said:—

"A few weeks ago it was my duty to urge upon you the duty of our Church with respect to other parts of the world. In preparing to do so, I was very deeply struck with what I read concerning the truly terrible state of things that exists in North-west Canada, where 'emigrants, attracted by a belt of virgin soil extending for a thousand miles from east to west, are pouring in in numbers without parallel in the history of the world.' The increase of population seems almost fabulous.

"I have felt that the call of which I have spoken was one that I at least could not resist. It seemed to me to be an emergency of the Church which those clergy, who like myself had no special home ties such as is implied in wife and children, and who might be able to support themselves by their private means, might do something to help to alleviate by volunteering for the work."

There is good hope for the Church at home and abroad when the Church's emergencies and necessities are thus regarded (as indeed they should always be) as her attractions.

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THE Archbishop of Canterbury has appointed the Rev. Arthur William Poole, M.A., of Worcester College, Oxford, to be Bishop for Japan.

WE have pleasure in announcing that the Archbishop of Canterbury has conferred the degree of B.D. *honoris causa* upon the Rev. Alfred Chiswell (lately one of the Society's Missionaries in Madagascar, and Archdeacon) in recognition of his Missionary labours since the year 1867, and his share in the translation of the Book of Common Prayer into Malagasy.

Mr. Chiswell has recently been appointed the Society's Organising Secretary for the dioceses of Durham and Newcastle.

### REPORTS RECEIVED.

Reports have been received from the Rev. C. Taberer of the Diocese of *Grahamstown*; H. T. A. Thompson of *Maritzburg*; Z. H. Turton of *Honolulu*; W. M. Tooke of *Algoma*; W. J. H. Banks of *Jamaica*, and C. G. Curtis, Missionary at *Constantinople*.

### MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 15th, at 2 P.M., the Rev. B. Compton in the Chair. There were also present the Bishop of Colchester, Bishop Caldwell, the Rev. Dr. Currey, F. Calvert, Esq., Q.C., *Vice-Presidents*; the Rev. B. Belcher, the Rev. W. C. Bromehead, the Rev. Prebendary Cadman, Lord Egerton of Tatton, General Gillilan, Rev. J. Goring, T. Jackson, Esq., W. Layton Lowndes, Esq., General MacLagan, C.B., Rev. J. Frewen Moor, General Nicolls, Rev. W. J. Stracey, General Tremenheere, C.B., W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee*; Rev. D. C. O. Adams, Rev. C. J. Betham, Rev. S. Blackburne, Rev. J. A. Boodle, Rev. J. W. Buckley, Rev. W. R. Clayton, Rev. G. W. Cole, Rev. H. N. Collier, Rev. G. T. Cull Bennett, R. Cust, Esq., Rev. T. Darling, Rev. J. H. Doe, Rev. J. M. Dolphin, Rev. C. D. Goldie, Rev. R. S. Hassard, Rev. A. W. Headlam, Rev. H. G. Henderson, Rev. P. M. Herford, Rev. Wilmot Hill, C. R. C. Petley, Esq., Rev. Dr. Pope, Rev. G. C. Reynell, Rev. J. B. Rust, Rev. W. F. Satchell, Rev. Canon Sidebotham, Rev. G. L. Towers, T. F. Twemlow, Esq., Rev. H. J. Wale, J. F. Ward, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to May 31st:—

#### A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—May, 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	13,153	3,479	1,567	18,199	31,812
SPECIAL FUNDS . . . .	2,940	—	3,149	6,089	12,947
TOTALS . . . .	16,093	3,479	4,716	24,288	44,759

*B.—Comparative Amount of Receipts for the General Fund at the end of May in five consecutive years.*

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collections . . . . .	£11,035	£12,421	£12,384	£13,951	£13,153
Legacies . . . . .	3,252	3,820	2,922	3,080	3,479
Dividends, Rents, &c. . . . .	2,072	1,768	1,663	1,889	1,567
TOTALS . . . . .	16,359	18,009	16,969	18,920	18,199

3. On the recommendation of the Standing Committee and the Board of Examiners, Mr. H. P. Mansbridge, the Rev. Arthur Lloyd, and the Rev. Montagu R. Butler were approved for Missionary work abroad.

4. Authority was given to affix the Corporate Seal to certain deeds in connection with the conveyance to the Society of a bungalow at Ahmednagar.

5. Notice was given on behalf of the Rev. W. Denton, that he would at the next meeting move the following resolution :—

“That the large increase in the number of emigrants to the British Colonies, and the recent growth of English territory, call for redoubled efforts on our part to make known the Gospel, and to complete the organisation of the Church in the new provinces added to the Empire of Great Britain ; and that, in recognition of our duty in this respect, it is recommended that Missionary Bishops be at once appointed to Assiniboia, Honduras, North Borneo, New Guinea, and Allahabad.”

6. Bishop Caldwell addressed the Society on the subject of the Society's Missions in Tinnevely.

7. All the candidates proposed at the Meeting in April were elected into the Corporation. The following were proposed for election at the Meeting in October :—

The Rev. C. A. Stolterforth, Rainow, Macclesfield ; Rev. R. M. Tillard, Rodington, Shrewsbury ; Rev. G. W. Guest, Lymm, Warrington ; Rev. Horatio Walmsley, Odd Rode, Stoke-on-Trent ; Rev. W. E. E. M. Bull, Mossley, Congleton ; Rev. J. Bannerman, St. Stephen's, Congleton ; Rev. J. D. Jones, St. Paul's, Strines, Stockport ; Rev. G. A. E. Kempson, St. James's, Congleton ; Rev. H. V. Macdona, Cheadle Hulme, Stockport ; St. John G. Browne, Esq., 3, Mylne Street, Myddelton Square, E.C. ; Rev. Robert Picton, Falstone, North Tyne ; Rev. Jeffery R. Foot, Hanbury, Burton-on-Trent ; Rev. C. W. Holdich, Werrington, Peterborough ; Rev. H. T. Hutchinson, Loversall, Doncaster ; Rev. C. C. Sullivan, Hulme Walfield, Congleton ; Rev. J. P. O. Tomkins, Kilby, Leicester.







**DELHI**

**& SOUTH PUNJAB.**

(The S.P.G. Mission)

1883.



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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AUGUST 1, 1883.

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## THE DELHI MISSION.

REPORT BY THE REV. R. R. WINTER OF THE S.P.G., AND  
CAMBRIDGE MISSION IN DELHI AND THE SOUTH PUNJAB,  
FOR THE YEAR 1882.

**I** send you a general review of the work of this Mission during the past year. One point of progress has been placing the Rev. Lala Tarachand at Karnaul. He had formerly been in charge of the branch mission at Ghazeeabad, which place was at one time occupied by a Reader of the C.M.S., and as that Society showed a desire to resume its work there, we made over our agencies to them.

This enabled us to put our long established Karnaul Mission on a better footing without increased expense. The diocesan committee made over to Lala Tarachand the money spent on Ghazeeabad and Karnaul on condition that he opened branch Missions at Paneeput and Kaithal, two large and important towns in the Karnaul district; these are now at work, and he



money. The teachers, with two exceptions, are Christians; and I trust a real, though very unshowy, work is being done by this means for Christianising and generally elevating these much neglected classes, whom government neither teaches, nor, except in one small instance, helps those who teach.

Our chief out-stations—Karnaul, Rohtuck, Riwari, Gurgaon Mahraoli, Faridabad, and Alipur have all been regularly visited for ministrations to the Christians and preaching to the heathen, while longer itinerations were made in the villages round some of them. Our work in the district was strengthened by visits from the Bishop of Lahore last spring.<sup>1</sup> In all seventy-six persons were confirmed by him, thirty-nine men and thirty-seven women; of these fifty-two were in Delhi, and twenty-four in the country Missions.

The adult baptisms last year were only thirty-seven, but it is interesting to note that of these thirty were women, besides fifty children. This is progress in the direction most wanted, for Christian family life among our poorer converts has been at a very low ebb, and till that is well grounded in the minds of the people there can be little real progress.

There are, including two deacons, nineteen men of the position of catechists. They are in charge of city or country parishes, for work amongst both Christians and non-Christians, and are under the guidance of one or other of the Missionaries, while several of them give religious teaching in the higher class of schools, and they have under them agents of the class of Readers and petty school teachers. These men are, in fact, in the position of the future clergy, and are our chief means of reaching the masses of the people; much depends on their faithfulness and intelligence, and all means used for their improvement are of the highest importance for the future of the Church. Three men in the Karnaul Mission are not included in this statement.

In connection with the above comes our system of schools and evening classes for the lower orders. There are twenty-six schools of this description, with 600 boys; 262 in Delhi and 338 in the branch Missions, besides one school in Karnaul.

<sup>1</sup> See *Mission Field* for July, 1882.

They are taught by the Readers, but these men have other duties; they are not only school teachers, but they visit the Christians, teach the more ignorant, help to prepare catechumens of their own class, and, if specially permitted, take services in the villages. They are, or ought to be, much to the catechists what the latter are to us.

St. Stephen's College, high school, and seven branch schools.—These form our chief and most systematic means for reaching the middle and upper classes. No appeal is made at the present time for help to this department.

Christian Boys' Boarding School.—The boys of this form the church choir. For their tuition they go to the high school, or the nearest branch school. Under Mr. Carlyon's superintendence they get a good education, which is likely to turn most of them out useful and manly Christians.

The Readers' Training School, meant to supply the wants of the second head of work. This is a boarding school, with about ten pupils.

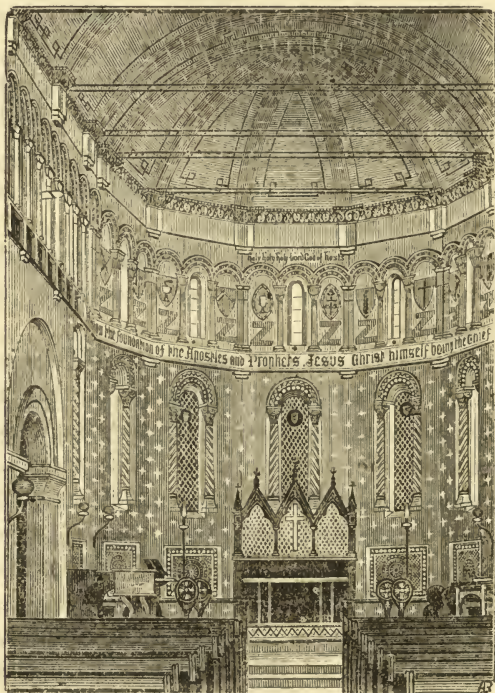
A Class for Readers already employed.—This is held every Friday evening, and twice on Saturday, for the men in and close by Delhi, and it is attended by the Readers from more distant places on the first week of each month. This also enables them to attend the services at St. Stephen's, and to become better acquainted with the reverent celebration of divine worship, a point in which the Christians of Northern India are singularly deficient.

During the past year the chancel of St. Stephen's has been beautified, at the cost of Rs. 1,129, by a marble pavement under the kind superintendence of Major Jacob, at Jeypore. The main honour of this belongs to Captain Collis, of the 6th regiment, who, in 1877, contributed the first Rs. 500; though we must thank all the other kind friends who have since made the work possible, one of whom has also defrayed the expenses of four handsome brass standards for the altar rails. Two two-light brass standards have also been given by the native Christians, in memorial of the earnest labours of Mrs. Winter amongst them; and, lastly, by a general contribution, two pendants and some new lamps for the walls have been provided,

so that now the church can be thoroughly lit up for evening services.

Women's work is a branch of the Mission of which, wherever carried on, it is difficult to exaggerate the importance for the future civilisation of the people of India.

It only remains for me to remind you that the reins of all the departments of the work are gathered up and held together



INTERIOR OF ST. STEPHEN'S CHURCH, DELHI.

by our meetings in council for the general direction of the Mission.

The men's council has formed, for more than three years, the happiest possible opportunity for sifting new plans, for strengthening old ones, and for maintaining the unity of both work and workers.

The women's council, which I set on foot on St. Stephen's Day, 1881, has met seven times. It consists of the ladies



of the Mission, two Cambridge Missionaries, and the senior English Missionary as president. In neither of these bodies are motions carried by bare majorities; no voting has been found necessary, but questions, whether matters of detail or of principle, are settled on a basis of mutual advice and concession.

The statistics which accompany the report show a total of about 960 baptised persons in the Missions; while the following table of the Medical Statistics shows the number of persons attended by the medical workers in the Mission during the twelve months:—

			Delhi.	Karnaul.
Women and children at the Dispensary	...	...	9,986	1,941
Ditto ditto in their own houses	...	...	511	109
Obstetric cases ditto ditto	...	...	767	
In patients	...	...	92	
Male adults at the Dispensary	...	...	2,864	
Total of separate cases			13,222	7,005
Aggregate number of attendances			43,690	11,583



## RANGOON.

REPORT OF A VISITATION OF KAREN VILLAGES BY THE  
REV. W. E. JONES, OF ST. LUKE'S MISSION, TOUNGHOO—  
INTEMPERANCE—MARKS OF PROGRESS—EASTER—SCHOOL  
DIFFICULTIES.

**I** STARTED away with the Rev. S. Myers, chaplain, to Than Dorny, spent a day there, and visited our Karen Christians who are employed in the Government cinchona plantation; and in other occupations in the station—and appointed one of the young men to be responsible for holding daily and Sunday services. The services in question had got into disuse, on account of a change in the employers. I think that now, however, there is every

hope of their permanency. The man in question will not be looked upon as a catechist, nor is he allowed to preach ; and at the same time the small number of the people does not justify the appointment of a permanent catechist.

Left Than Dorny on Saturday afternoon, March 16th, for Th' Bah Per, a large Bway village situated at the east of Than Dorny in a very charming position. Two or three years ago, in this and the adjoining villages, we had considerable trouble with the prevalence of drunkenness ; for although the Karens are not habitual drunkards, and a man with such a character would be looked upon as a disgrace to the village, and most likely be expelled, yet on great occasions, such as the beginning of harvest, seed-time, a marriage, &c., they indulge themselves to excess. We threatened them with expulsion if they were guilty of this ; I am afraid, however, that they do not look upon this as a very great disgrace, chiefly because the headmen of the village are generally the chief and sometimes the only culprits, and being the grandfather or great grandfather to the whole village, their children are disposed to look somewhat leniently on their evil habits.

Last year I appointed these very men to see that the drinking in the village should be put a stop to, forming a committee of four, not only in this but in every village, to be a kind of committee of advice and support to the clergy or catechist, in this as well as in other matters of importance, *e.g.* the supervision of the village school, and to be responsible for the support of their village schoolmaster, to superintend the erection, and to be responsible for the care and repair of the village chapel.

I am thankful to be able to report that in my opinion these committees have done their work admirably, and that improvement is apparent in the following points :—

1. The good condition and care in which the school-chapels are kept.
2. The decrease of drunkenness.
3. The care they now bestow in arranging the church for the services.
4. The improvement in the schools.

On Sunday, March 18th, I had a celebration of the Holy Communion, and sixty-four communicated ; altogether it was a very hearty service. In the afternoon I catechised the children on the Lord's Prayer ; and although they were shy at first, yet I was well satisfied with some of their answers. The following day, Monday, I again called the children together and examined them in the Creed, the Lord's Prayer, and Ten Commandments, and I was pleased to find that the number of those who could repeat these had considerably increased since my last visit in January of this year, and I encouraged and praised them accordingly. I also examined them in reading, writing from dictation, and arithmetic, but in these subjects they were very backward. I therefore advised the clergyman, Martway, and the young man who acts as schoolmaster, that they should pay more attention to these subjects. On the whole I felt very well satisfied with my visit.

Tuesday, March 20th, saw me on the road to Tiberchee, one of our largest villages, this year, however, for the purposes of cultivation, divided into two portions. I had a celebration in each with a large number of communicants. The catechist informed me that he had very great difficulty in getting the children to attend the school with any regularity. They would come for a few days, and after that their parents would call them off to help in their cultivation. I proposed therefore that during the busy times he should have a night-school ; he said that he did not think that it would answer, as the people came home at sundown very tired with their day's work, and were only too glad to get to sleep directly after the service. I pointed out to him that in other villages the experiment had been tried with fair success, and he must make the experiment, which he has since done, but with what success I am at present unable to report.

With feelings of great thankfulness to God for assisting me, I am able to report that I now administer the Holy Communion to the Bway people, according to the spirit of the Church of England, *i.e.* in their own dialect, which has never been done before in the Kova and Kannic districts.

Ciarchee and Bwayperchee, the two next villages, urgently



called for my attention, as they neither of them had a catechist stationed there, nor was there any one in one of these villages, viz. Bwayperchee, who was the least qualified to conduct a service. Ciarchee was better off, the Sorkey of the village officiating, and that too, fairly well, at all their services.

The difficulty has partly been got over by the appointment of a Leitho man as catechist of Bwayperchee, the village making the selection, of which I approved.

A long day's march of twenty-seven miles from Bwayperchee brought me to Klomotochee, the village where I had appointed to spend Easter. I called together as many of the people from the surrounding villages as were able to attend, and in the evening I sent them off to gather wild flowers for decorating the chapel; and to my surprise they came back with some very beautiful flowers, such as I had never seen on the hills before. Easter morning woke with a peal of kyzees or brass drums, four or five very good ones were beaten in the Karen fashion, and the effect was not altogether unpleasant, though of course not to be compared with the merriness of bells. Our service was hearty and the communicants partook of the Holy Communion, with an increased reverence I was delighted to see. In the evening I had a baptism of four infants, and took this as an opportunity of explaining and enforcing the doctrine of the Church on the subject, and also of exhorting them to strive to fulfil their baptismal vows, and not to let their good resolutions from time to time made, remain unfulfilled.

On Easter Monday I started from the district of Koon where Shway Beh, the head catechist of the circle was awaiting me, to go round his circle of seven villages and also to visit, if possible, one or two heathen villages amongst the many still unconverted in the district of Kyout Tyng beyond.

The village which I always make a point of paying my first visit to is that of Dorlayder, which I called "The pillar of our church in Koon," for although it is poor and a little one of only five "houses," and cannot be truly termed a village, yet the residence of a Roman Catholic priest close at hand and the offers of large help during the time of great scarcity has

never induced them to abandon their belief, and their firmness and constancy enable the other Koon villages to follow the example thus set.

Shway Beh I found had made four tours since my last visit, and had carefully arranged the programme of my tour which was in the following order :—

1. Deleperlec ; 2. Shaylader ; 3. Arichvung ; 4. Nemarkah ; 5. Tideper ; 6. Athader ; 7. Kidderper ; 8. Dorlayder ; 9. Eusoder.

I therefore fell in with his plans, although placing Kidderper 7th involved some very hard climbing which taxed my strength very much after the hard travelling that I had already had. Shway Beh seems to have been working very hard, and the catechists under him have readily responded to his exhortations.

Last year we made an effort to get a district school, and our efforts were crowned with success ; the villages contribute to the support of the school during the hot weather, each boy's parents supplying the food of their son. Each village has subscribed ten baskets of rice for the rainy season which will all but cover that time, the remaining requirements for curry, &c., will I think eventually be provided. But there are no books, and the people are too poor to buy them, and so everything is written down on a blackened board, and although this method of teaching is far from satisfactory, yet it is better than nothing. The school has been working since February last, and I examined the pupils but did not feel so satisfied, chiefly I think because I expected that they had at least some little previous knowledge ; most of them were able to read Karen, but for writing purposes they had no materials, slates, &c., &c., so I instructed their schoolmaster to provide them with blackened boards, and on my return I found them with a sprinkling of these primitive writing materials, very rough and clumsy. I cannot boast of the boys' attempt at writing—it was not their fault however. (But I hope to report a different state of things next year). It was a thing to be wondered at ! The Burmese alphabet and part of the spelling-book was got over in a different style, and I was quite satisfied with that, as also with the boys' answers to the Catechism.

The services are taken very regularly, but the people in this district don't seem to have quite got used to the changes which have been made in the last revision of the Prayer Book, but time will remove that, though I feel sure that most of the old people will sing the *Magnificat* and *Nunc Dimittis* in the old way unto their lives' end. They have learnt it one way, and it is so difficult for them at their age to make any alteration.

When I was at Klomotochee I wrote to the head catechist of the Kannic circle to meet me at that village on my return from Koon in a fortnight's time; I found him waiting for me when I returned, and we at once proceeded round the villages under his superintendence. The catechist in charge, Mootee, is a very hard and careful worker, with no great power, but very painstaking, and I must say one of the few Karens who *carefully* study their Bibles. I went round his villages with him but did not notice any marked change except in the village of Peboder, where the gambling prevalent three years ago has entirely stopped. His own village of Thorpoo at one time was by no means one of our best villages, but I look upon it as such now. When I was there a violent storm completely drenched me, and gave me a very nasty attack of fever, so that I was obliged to wait there for a fortnight. During that time I received all manner of attentions and kindness from the villagers, for which I cannot too highly praise them.

In this district after many discussions, propositions, &c., we have at last been able to have a school of some kind at the village of Upper Wetoder, a village at present in a very miserable state, on account of differences with their teacher. I was able, however, to set matters on a firmer basis and to bring about a better understanding on the part of the people, and *vice versa*. I feel sure that before long there will be an improvement for the better. Wetoder was the last village I visited or had to visit before returning to town, so with it ended one of the most encouraging, and satisfactory tours through this district that I have ever undertaken, for I feel that there has been either real or apparent change for the better all along the line.



## RUPERTSLAND.

REPORT OF THE REV. ALFRED OSBORNE OF THE FIRST  
HALF-YEAR'S WORK IN THE NEW CITY OF REGINA, THE  
CAPITAL OF ASSINIBOIA.



YOU will, I am sure, be pleased to hear of the work in Regina, the new capital of Assiniboia, North-West Canada. The Bishop of Rupertsland offered me the charge of the work in this new city during the autumn of last year. Within nine days from the appointment I was on my way, and arrived in Regina on December the 13th, 1882, a distance of 3,200 miles from my late parish in Canada. At once I proceeded to organise a church, and for three services we hired the front room of a canvas hotel. On December 31st, Sunday after Christmas day, we moved into a hall which we had hired for three months, at \$50 per month—a large sum, but rents are very high in a new town. Divine service was regularly held there until April, when we moved into the new church.

Mr. Scarth, agent for The Duke of Manchester's Company, kindly gave us five building lots valued at \$3,000, each 25 ft. by 125 ft., so we have a square 125 ft. by 125 ft. On these lots we have erected a church for present use, to be our future school-room, lecture-room, &c. The church is finished outside, but we need to plaster, case, and ceil the inside before winter. The church cost about \$1,300, is 24 ft. by 50 ft., of wood. You would build this for a very small sum in England, but lumber has to be imported and must face a heavy duty. We have a communion table, lectern, prayer desk, a good organ, twelve dozen chairs, lamps, and a huge stove, all paid for, with the exception of the organ. We have also built a parsonage at a cost of \$1,425, a small but comfortable house. To meet all this we have collected by subscription and offertories about \$1,260 and our debt is a total of \$2,393 with interest on loan.

Our membership is about ninety, eighty-seven being the exact number just now. When you think of the small number of eighty-seven and \$1,260 cash contributed in six months, you will say the people have done well.

We need many things for the decent performance of divine worship. An altar cloth, two surplices, kneeling cushions for table and rail, communion plate, prayer books, hymn books, matting, &c., &c.

But most of all we need clergy in this province.

If Assiniboia is to be won for the Church the clergy must be increased and that soon. A young man, as travelling Missionary to the settlers for twenty miles around is much needed, his head-quarters should be in Regina—a man just ordained, young and single. At intervals he could take the work in Regina, if I should be needed in the country.

I see no hope of overtaking the work here on the *parochial system*. Missionaries pure and simple, must grapple with this province for years to come, and we need a Bishop on the ground all the time.

Work here necessitates a large outlay. A man should have a horse, or he is at a great disadvantage. I cannot afford such a luxury yet, so the settlers around, beyond walking distance, are not looked up; and besides, Regina must be made a strong centre for future usefulness to the country, so my strength is needed here. If we could adopt the “two and two” of our blessed Master, we should be able to cover the ground, and besides there would be the force of sympathy.

Without your grant this station could not be held, and I hope you may be able to help us for some time, at least so long as our good Bishop thinks it is needed.

Regina is the centre of a large prairie, one million acres lie around us waiting for man to bring forth its riches; towns are springing up, all denominations are coming in, and we must be up and doing, or our influence as a Church will be nil.

In a few years we hope Regina will be a city of some note; at present everything is at a stand-still. As we must depend on the farms around, it will be some time before we can face all our requirements.

Our people give willingly, work well, and show every disposition to build up the Church in this, to you, distant field.

## MADAGASCAR.

FIRST IMPRESSIONS OF THE COUNTRY AND THE MISSION WORK, BY THE REV. A. M. HEWLETT, M.A., MISSIONARY AT ANTANANARIVO—MARCH 31ST.



LANDED at Tamatave on the 10th of December last, where I found the Bishop, who had been confirming and visiting the work on the coast. This was most fortunate, as it gave me the great comfort of travelling up here with him instead of alone. We left Tamatave on the 14th of December, spent Sunday with our friends at Andovoranto, and got here safe on the 23rd, just in time for Christmas. I suppose the first letter you get from Missionaries generally contains the same tale—the interest of settling in a new home, and the feeling of uselessness while learning the language of the people. The study of the language must of course be the first thing, but meanwhile one is getting also into the ways of the people, and the general system of work here. Malagasy is, I should think, not hard as compared with other languages. Perhaps I am hardly fit to judge of this. It is, I think, a very interesting language, and many of the words are beautiful and expressive. I am able now really to enjoy the Church services, and to admire the way in which the Prayer Book lends itself to translation. I frequently say the service in church, and shall soon celebrate Holy Communion. I hope I may be able to preach after two months more. At least this is what Mr. Cornish did, but every one says his progress was very quick. Meanwhile, they have found me something to do in playing the harmonium in the principal church here. The organist has been obliged to leave the capital for a time, and there is no one else quite ready to take it; but I am getting in hand one or two young fellows, and hope in time to found a “school of organists” here.

The singing is very nice. We often sing without accompaniment, and this is very enjoyable. The boys are dear little fellows. On Easter Monday Mr. Coles, Mr. Cornish, and I took the two choirs for a little outing—an hour away, and had



a most happy morning. We have had the great blessing of an English celebration of Holy Communion every Thursday since Lent began, and three times the Bishop has asked me to preach in English; the first was at the usual Embertide meeting of such of our Missionary party as are within practicable distance; the second on Good Friday, when a dozen English Missionaries and traders, &c., met for a devotional service at mid-day—the other time was at an English evensong on Easter Day.

I have done a little doctoring, and shall do more, I hope, when I can talk freely to the people and understand their description of their symptoms. I went to one interesting case with Mr. Macmahon. The man had a tumour in his stomach, and we could not save his life; but Macmahon was able to make his last days much more comfortable than they might have been, and his gratitude was most touching. He blessed us again and again. This man had been baptised years ago. We ministered to him, and were hoping to give him the Holy Communion, but he died suddenly at last. We were told that he prayed at the end. Such things as this cheer up a Missionary's heart, and are a safeguard against that inevitable temptation to think that nothing is coming of the work.

From the 8th of January until Holy Week I was daily at the girls' school, which has been without a European teacher at the head of it. My part was chiefly to keep order, but I learnt a good deal by trying to give lessons with the help of the black board. After the Easter holidays I am to spend all my mornings in the High School. The excursions to visit country churches are very pleasant, and I think very useful to the congregations. To-day I accompanied Mr. Cornish to a village an hour away, where he gave a singing lesson. Men, women, and children, all told, there were about twenty assembled in the church, and we sang hymns and chants with them. We hope in future to combine religious instruction with such visits. I feel that one of our strong points is our daily service, morning and evening. It is held in both the churches here, and in some of the country churches. Here there is always a good attendance, and the service is fully and carefully performed; and one feels so strongly that the sacred words, heard in their own tongue day

after day, must have an effect for good—must help very greatly to mould the characters of these people, and incline them to good. Speaking for myself, I will venture to say that if I were never permitted to do anything else than take my part in these services, and induce people to understand and join in them, I should have no cause to regret my coming here. Our very bells, sounding at the accustomed hours, are a witness for Christ of some value. The attendance and behaviour during Holy Week was remarkable; and indeed we have many signs to encourage us in going forward, and we know that the many prayers offered for us at home are more than answered.

*April 3rd.*—I will add to this a little account of a funeral I took yesterday. I had to go to Trafon-omby, a village about an hour to the north-west. The assistant-teacher in our school there had died somewhat suddenly, of a malignant fever. I believe he was a consistent communicant. The tomb was, as is often the case here, very near his house. It was not safe to take the body into church, so I waited for it in the courtyard of the house, and preceded it to the tomb. There were three neighbouring catechists there in their surplices, who walked with me. The wailing and the strains of drum and fife reminded one of the words in the Gospel, “the minstrels and the people making a noise,” and they also recalled the description of an Anglo-Saxon funeral in *Ivanhoe*. Probably these things belong to the earlier life of nations. The music was hushed, and the crowd very orderly, while we sung the Malagasy versions of “Thy will be done,” and two Easter hymns. We said the whole service by the opening of the tomb, and I sprinkled earth upon the body before it was carried in. There was no coffin, but the body was tightly wrapped in lambas. The people were very attentive to the service, and several thanked me as I walked away. The scene was a striking one in the bright sunshine, with the hills of Imerina all around, and one felt that the blending of Christian words of comfort and hope with the old customs of the country, was perhaps symbolic of true Missionary work—not the uprooting of national custom so much as the sanctification of it.

We had an interesting service here on Easter Tuesday—a

gathering of three country, or rather suburban, churches for Holy Communion. There were 220 communicants in all, many of whom made their first communion, having been confirmed just before Lent. The behaviour was exceedingly good for such an occasion, and the offertory satisfactory, as compared with our usual collections here, which are never large. The Bishop was celebrant, and was assisted by his son and two deacons, the Rev. E. O. Macmahon and H. B. Ratefy, one of our five native deacons. The Bishop is hoping to ordain another of their number to the priesthood on Trinity Sunday—a most important step in the history of our Mission.



## THE SOCIETY'S SPECIAL MISSION TO MANITOBA AND THE FAR NORTH-WEST.

BY REV. W. HENRY COOPER,

*Formerly S.P.G. Missionary in Australia and New Zealand.*

(Continued from page 213.)



EARLY on the morning of Wednesday, April 25th, our good ship the *Sarnia* (Dominion Line) arrived at Portland, U.S. I found that a special train would be despatched at 5 P.M. for all holding third-class tickets, and I was able to advise the English passengers and, through an interpreter, the Scandinavians, to provide themselves with food for at least two days, when they would be able to provide a fresh supply at some stopping-place on the line of railway. Only a few of these immigrants were bound for Manitoba, and they were chiefly young men who had been out before—the majority, including all the Scandinavians, were going to the States. As my duty to the *Sarnia* passengers was evidently at an end, I left Portland by the 1.30 train for Montreal, and arrived there at 8 A.M. on Thursday morning. I remained till the next day, my principal business being to get



free passes on the railways to the North-West and back. This was absolutely necessary, as travelling such long journeys costs a great deal of money, the fare from Portland to Montreal, for instance (about a tenth of my journey), was 38s., in addition to which every meal cost 75 cents, or a little more than 3s., and the porter of the sleeping-car generally gets a shilling a day.

When in Montreal I called on the Bishop, who referred me to the newly-appointed Organising Secretary for S.P.G. for the diocese, the Rev. Canon Empson. I found him very anxious to help the Society, and we made preliminary arrangements for a S.P.G. meeting in Montreal on my return from the North-West in September.

On Friday morning I succeeded in getting railway passes to Chicago, and a letter to be presented to the Secretary of the Grand Trunk Line there, asking him to provide me free transit to St. Vincent. The manager of the Canadian Pacific Railway was kind enough to give me a special ticket for six months, to travel as I wished from station to station on the Western district on my Mission work.

The S.P.G. is well known in Canada, and when I explained to the principal officials of the various lines the nature of my mission, all of them showed the greatest kindness and willingness to help me on my way, and save the Society as much as possible. On Friday night I reached Ottawa, and the next morning learned that the Minister of Agriculture, to whom I had letters of introduction from Sir A. Galt, was confined to his house from the effects of a sprain. As it was important that I should not only see him, but also His Excellency the Governor, I was detained in Ottawa nearly a week. On the Sunday I had an opportunity of preaching at St. Alban's, and brought the special work of the S.P.G. before the congregation; at 3 P.M. I heard the Bishop of Algoma deliver an address to a large number of children in St. John's Church.

At present everything ought to give way to the efforts that are being made to plant the Church on a firm basis in Manitoba and the North-West. The Methodists and Presbyterians are concentrating all their power in taking up new

districts and maintaining ministers and preachers. In too many cases the Church of England is not in the field at all; and when at last a clergyman is sent to a new district, he finds that various bodies of dissenters have been working there for some time, that his people are alienated from the Church, and that it is a work of years to win them back again.

Before leaving Ottawa I had a long interview with Lord Lorne. He was much interested in my mission, gave me letters to the Lieutenant-Governors of Manitoba and the North-West, to the officers commanding the mounted police in the different districts I was to pass through, and to other leading officials. Thirteen hours' railway travelling brought me to Toronto, where I spent some hours, and was much pleased with the arrangements made by the Dominion Government for the reception of immigrants. I visited the immigration sheds, which are four in number, giving sleeping accommodation to 1,500 persons. They are fitted up like a soldier's guard-room—a long sloping platform at each side of the long room, upon which the immigrants put their own bedding, and sleep. The single men and married people have different quarters; the single women are at once put under the charge of a matron, they are taken to a private hotel close by, and supplied with beds and meals at the expense of the Government. All the immigrants get three good meals free; they have also three meals given them during the thirty hours they are in the railway cars from Quebec. There is a large and well-fitted kitchen, with appliances for cooking for 1,500 persons, separate bath-rooms for men and women, and a wash-house connected with the sheds. Every facility is given the immigrants to get employment, and any number of domestic servants could find situations at the following rates of wages: General servants, £17 to £24; housemaids, £17 to £20; laundresses, £20 to £24; cooks, £20 to £30 a year, and all found. Agricultural labourers are in great request. If they engage by the year the rate of wages is from £35 to £40 and their food, or they get about £32 and food for eight months; the remaining four months of the year odd jobs can be had at an average of a dollar (or four shillings) a day.

The immigration agent said that a great many unsuitable people were sent out from home ; last year several lady's maids arrived, and of course could not find employment—neither can mechanics, clerks, or shopmen.

From Toronto to Chicago the journey takes thirty-two hours. I arrived on Saturday night, and spent Sunday and part of Monday in this really wonderful city. Here the Grand Trunk Railway ends, and the discomforts of the immigrants to the North-West begin in the waiting-room of the St. Paul and Minneapolis Line. A very large number of these poor people were in the waiting-room ; they had to wait seven hours for their train, and very weary and tired they looked—the same people were kept waiting for thirteen hours at St. Paul. I should strongly advise all immigrants to Manitoba to take the Canadian Pacific route through the lakes, although in doing so they will have to leave Liverpool a couple of weeks later than is generally the case. The C.P.R. has the most comfortable cars, the most obliging conductors of any line I have travelled on, and every facility is given to passengers to get to the end of their journey as quickly as possible. The Lake route is usually open about the middle of May ; another advantage of this route is that it breaks the very wearisome railway journey. Five days, *sitting* day and night, in a crowded second-class car is most trying, especially for women and children, for in the immigrants' cars there is never room to lie down. The journey from Chicago to Winnipeg takes, including stoppages, about forty-eight hours ; it is a little shorter by the Great Western line, but my passes were for the "Albert Lea" route, which, although longer, runs through a very beautiful and well-settled country.

I arrived at Winnipeg, the metropolis of the North-West, at 7 P.M., and as I drove to my hotel was struck with the size and remarkable appearance of the town. Crowds of people, evidently newly-arrived immigrants, were lounging about the railway station, and walking in groups through the streets. There were large blocks of handsome shops and warehouses, and side by side with them wooden shanties, the primitive buildings of the early inhabitants. The principal street has a



strange appearance, being disfigured by hundreds of gigantic and hideous-looking signs. The streets are quite unmade, simply graded, that is, a channel cut at each side. A ride from one end of the town to the other in a tram-car nearly jolts one to pieces.

Everything in Winnipeg is charged for exorbitantly; the newly-arrived immigrant is preyed on by "land-sharks," cab-drivers, hotel and lodging-house keepers, washerwomen, &c. The best thing for the intending settler to do is to get up country as soon as possible. House rent is very high; I was in a miserable little wood hut—only one room, and most scantily furnished with a rough table, a few stools, a bedstead and a stove, and the rent was 14s. a week. On the day after my arrival I waited on the Bishop of Rupertsland, who received me most kindly, and asked me to be his guest until he had completed the arrangements for my Mission tour in his diocese, an account of which I shall begin in my next paper.

*(To be continued.)*



### THE BOMBARDMENT OF TAMATAVE.



WE have at last received news from Tamatave, despatched after the bombardment. The fears of the destruction of the Mission property are happily not realised, but serious harm is done to the Mission work.

Our correspondent at Tamatave is the Rev. James Coles, the Society's Missionary, who till lately was at the capital, but on the Rev. A. Smith's starting for furlough in England, was sent by the Bishop to take charge of the Tamatave Mission.

Writing on June 1st, he says:—

"I am afraid we are about to see all our work destroyed; as the French are now in the harbour, it is supposed they will bombard the town, but I cannot see why, as they do not ask for Tamatave.

"Anyhow, all our work has come to a standstill.

"There is such a panic, that all the people are leaving the town.

"All the school children have gone into the country ; the teachers also have run away, and most of the servants.

"Of course all work is stopped, except the services, the congregations numbering about five or six ; on Sundays, however, it is better, as many of the native soldiers come to church."

On June 6th, he writes :—

"Great excitement prevails in the town. Most of the English and French have gone on board the ships in the harbour, as they expect an attack from the natives, who have threatened to murder everybody."

He, however, remained on shore, and wrote on June 10th, during the actual bombardment :—

"The French are now bombarding Tamatave. At present the S.P.G. property is safe.

"I was in the Mission House when the bombardment began, but, as the Mission property is quite near the fort, I had to leave ; the town was on fire in several places at once, but a storm of rain came on and put the fires out. We do not know if the shells set the place on fire, or the natives ; the natives tried to blow up the Custom Houses, but did not succeed. We are anxiously waiting for the troops to land, as we are afraid the natives will try to fire the place.

"Captain C. Johnstone, of H.M.S. *Dryad*, has done all that he possibly could to help every one in the town. He has a large number of people on board his ship, and has sent some of his officers and men on shore to help. The officers have done all they could to help. Had Captain Johnstone not received the people on board, I am afraid many lives would have been lost."

There were thus perils on every side—from the French shells, the excitement of the natives, and the burning of the town ; but two days later, he adds, with a mixture of relief and dismay :—

"The Society's property is safe. One shell fell in the compound, but only knocked down one tree. I don't know what to do about my people, who have gone for refuge into the country. The French soldiers are going everywhere, burning the villages. I am afraid it will be months before we shall be able to hear from the capital, as all communication is stopped.

"The ladies lately sent out are still in Mauritius."

The next day, June 13th, he adds a postscript as to the danger of the Society's Missionary and his wife at Andevoranto, which is on the coast, a few miles south of Tamatave :—

"We are in great fear about Mr. and Mrs. Jones, who have remained at Andevoranto. We hear that numbers of people are killed there."

Fortunately (though we have no news from Andevoranto to relieve the painful anxiety raised by this statement), we have a few further items of news in a private letter from one of the ladies of the Mission staff at Tamatave. She wrote the day after Tamatave was taken. During the bombardment she had been on board the *Dryad* for three days. She says that Mr. and Mrs. Jones are safe at Andevoranto; and at the end adds a Malagasy sentence, signifying that she must give no particulars, as it is forbidden.

From the capital the Bishop wrote on June 1st, and therefore a fortnight before the bombardment:—

“I have hardly a moment to write, and feel no certainty that my letter will go; but there is just a chance. The difficulty is to get letters conveyed to Tamatave. The French are all sent down, and I hope they will be safe; but they will suffer on the road. We have formed a sort of ‘Committee of Safety,’ of which I am permanent chairman. I have no apprehension that anything will befall us from the Malagasy, but if the French come up we shall have rather a rough time of it I am afraid. But we shall not suffer from famine, except in sugar and bread—both of which we can easily do without. I think it will give you a better idea of the state of the city than anything else when I tell you that since Monday I have transferred the whole of my goods and chattels from my former abode to this house, which was formerly the hospital, but is now my abode. Whatever happens, we are a compact body, removed from the sight of the Malagasy. As the St. George’s ensign floats over my house, I suppose that we shall be respected by the French. All over the country we are more or less in suspense until this affair is over; but the town work goes on as usual—in fact, the daily congregations have increased of late. I hope that it has been due to our representation to the Prime Minister, three or four days before the formation of the Committee, that the Jesuit Fathers have not been murdered. I have had a letter from them to say that they will never forget our kindness. They came to me on Monday last to implore my help and counsel. The future is not in our hands, but we must wait and watch. I have a firm conviction myself that the French will not be allowed to take this country, because I still believe that there is a God of Battles. They are manifestly in the wrong, and it is a regular case of the ‘Wolf and the Lamb.’”

The confusion into which the whole work of the Mission is thrown is made more disappointing from the cheerful tone in which Mr. Coles had begun his report. He described the opening of new out-stations, the erection of churches, numerous adult baptisms, and said that “looking back on the past year



the progress the Church is making is very marked." There is a similar hopeful and encouraging tone in Mr. Hewlett's letter, which occurs earlier in the present number. It is to be hoped that this sudden external check may have only a transitory effect, and that the Church may before long be able to resume her work. For the present the situation can only be regarded with anxiety.



### Notes of the Month.

THE Standing Committee are anxious to bring under the notice of the friends of the Society a letter from a clergyman, forwarded by His Grace the President, on the subject of Juvenile Associations, and the following are extracts from the letter which appears to be well deserving of special attention and of cordial efforts to give practical effect to them:—

"It seems certain that opportunities for making religious impressions on boys and girls in public and private schools are increasing, and in my humble opinion there is every reason to believe that the principals of schools would not, as a rule, be unwilling to allow the Missionary cause to be advocated in the presence of their pupils.

"1. The Society's representative should obtain permission to advocate the Missionary cause in public and private schools, and in meetings of children. He should be well equipped with maps, diagrams, and illustrations, and should possess the power of riveting the attention of the young. In the winter months he should be able to use a good lantern, with well executed slides.

"2. His object should be to establish branches of a Juvenile Mission Union, to disseminate Missionary truths, and to set in action the machinery for the collection of subscriptions. (Three years ago Children's Societies gave £15,000 to the C.M.S.)

"I am convinced that many and blessed benefits would spring out of this work, if it were efficiently executed. Children would in early years become interested in a holy cause, would become attached to one of our great Missionary Societies, and would be taught to intercede on behalf of Missionaries, would gain a high esteem for the Missionary's work, and would, under God's blessing, be led to see a Missionary life as a possible future for themselves.

"The history of the temperance movement in England has shown the vast importance of dealing with the young in the promotion of a righteous

cause. The seven-league gallop with which the Temperance Reformation has advanced is due mainly to the fact that the Band of Hope boys and girls of a few years back are now men and women. I cannot but think that if Missionary work be now pressed upon the attention of the children of this land, in a few years we shall see a wonderful development of interest and activity in the spread of the Gospel."

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THE Anniversary Services at St. Augustine's College, Canterbury, took place with all their customary interest and solemnity.

On Wednesday, June 27th, the outgoing students received their hoods at a late evening service, and were solemnly dismissed with the prayers and good wishes of their teachers and comrades. On the vigil of St. Peter's Day there was an early celebration, followed in the forenoon by a conference of Missionary Students' Associations. In the afternoon the prizes were distributed, and in the evening a public meeting was held at the Town-hall on behalf of the Society for the Propagation of the Gospel. On St. Peter's Day there was again an early celebration. After Matins there was a solemn commemoration of deceased benefactors; and the year's work was brought to a close by a luncheon to the students and friends of the College. Last year a peculiar interest was imparted to the gathering by the unveiling of a portrait of the founder, Mr. Beresford Hope, M.P., who, in replying to the toast of his health, gave an authentic narrative of his connection with the College. This year the special attractions have been of a mournful character—the dedication of an altar in the Under Chapel as a memorial of Lady Mildred Beresford Hope, and the commemoration of the late Edward Coleridge. The sermon, it may be interesting to add, was preached by Archdeacon Harrison, who, in the course of his remarks, read the following inscription which Mr. Coleridge had written with his own hand in the magnificent folio copy of the German Bible which he presented to the library:—

"Presented to the library of St. Augustine's College by one who would hereby most humbly testify his gratitude to Almighty God for having been permitted to labour in the restoration of this once holy and then desecrated ground to His Service, and the promotion of His glory upon earth.

“‘I arose in the night, I and some few men with me ; neither told I any man what my God had put in my heart to do at Jerusalem :’ ‘And I went out by night . . . and viewed the walls of Jerusalem which were broken down,’ ‘Then said I, Come, let us build up the wall of Jerusalem that we be no more a reproach.’ ‘And they said, Let us rise up and build. So they strengthened their hands for this good work.’ ‘But when they who heard it laughed us to scorn, and despised us, and said, What is this thing that ye do?’ ‘Then answered I them and said unto them, The Lord God of Heaven, He will prosper us : therefore we His servants will arise and build.’ ‘So built we the wall.’ ‘We made our prayer unto God.’ ‘We laboured in the work.’ ‘And so the wall was finished.’

“‘Think, O think, upon me for good, my God.’ ‘Lord, remember me when Thou comest into Thy kingdom.’”

After the sermon the Commemoration Service commenced with a special lection (Ecclus. xlv. 1-15), and the Warden then said :—

“Let us now commemorate our most illustrious benefactors, who in their life-time, out of zeal for God’s glory, and earnest desire for the increase of His Kingdom, contributed of their substance to the establishment of this Missionary College.”

Dr. Maclear then read out the names, beginning with Queen Adelaide, and this year the roll ended with Mr. Coleridge, who, it was stated, raised no less than £35,000 towards the establishment of the College.

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ON Sunday, June 24th, St. John the Baptist’s Day, the Bishop of Tasmania held an Ordination in the Chapel of St. Augustine’s College, when two of the students of the College were admitted to the order of Deacons. One of them, Mr. R. H. Cole, is to go to his lordship’s diocese of Tasmania, and the other, Mr. G. H. Pinchin, is to proceed to the diocese of Colombo.

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FIFTY-NINE students have been received into the Burgh Mission House during the five and a half years which have elapsed since its foundation. Six of these have passed direct into the Mission field, thirty have proceeded to St. Augustine’s, Canterbury, and four more are preparing to go thither after this Term. At the close of their course at St.



Augustine's, the students along with others are submitted to the Oxford and Cambridge Preliminary Examination of Candidates for Holy Orders. Of six former Burgh pupils who so presented themselves in the past year, one took a First Class, three a Second, and two a Third. Eleven old pupils have already passed from St. Augustine's to Missions in different quarters of the world, five to Africa, one to Borneo, three to the Australasian colonies, one to Canada, and one to India.

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THE following Resolution was unanimously passed by the Decennial Missionary Conference which met this year in Calcutta :—

"That this Conference is deeply impressed with the vastness of the work which remains to be performed before India can be won for Christ. Even in the great centres of population, where there is the largest number of Missionaries, there are far fewer labourers than are imperatively required ; while many districts, with more than a million of inhabitants, are left to the care of but one or two ; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian Missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour, but no labourers ready to take it up ; and the numerous representatives from all parts of the Mission Field in India, Burmah, and Ceylon, who are here present, feel that an earnest appeal must be made to the Churches in Europe and America for far more Missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the Home Churches and Societies ; and, in the great Master's name, they urge with all the emphasis in their power the necessity of every effort being made to send forth a largely increased number of labourers into this vast and most important field, which is 'already white unto the harvest.'"

The Conference was attended by nearly 500 representatives of different societies, about 100 of them being ladies. The Episcopal Methodists mustered in greatest force (100) ; the Baptists came next (81) ; next the Episcopalians (77) ; and the Presbyterians (68). About six per cent. of the Conference members were natives. During the last ten years the number of communicants in the Indian churches has nearly doubled. The rate of increase is constantly accelerating. Between 1851 and 1861 it was fifty-three per cent. ; between 1861 and 1871 it was sixty-one per cent. ; between 1871 and 1881 it was eighty-six per cent. After all, the sum total is not large when one thinks of the vast population of the country. The number

of native Christians in India, Burmah, and Ceylon in 1881 was 582,590 ; in India alone, 417,372, exclusive of Roman Catholics.

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**V**ICTORIA is the name of a Mission in the diocese of Rupertsland. A few notes from the Rev. F. W. Greene's report give some idea of the work in the half-settled districts :—

“ Since I sent my last report I have had the pleasure of seeing a nice little stone church erected in the village of Stonewall. The building cost \$2,500, and there has already been paid \$1,800, leaving a balance of \$700. This I hope to see cleared off very shortly.

“ We are at present collecting for three more churches, which we hope to have built next summer—one at Brant, one at Balmoral, and one at Dundas. These names are simply the names of the townships—not villages, as one might suppose. The people are few, and it requires a great deal of hard begging to get enough money to put up a suitable building.

“ However, the people all work heartily together and give liberally ; and then the English Societies help in such a handsome manner that we are almost sure to succeed if the effort is only made. There are three townships which I visit, but am not able to have services in, as they are so far away. At present I hold service in Stonewall *every* Sunday evening at 6.30 P.M. ; at Brant, Balmoral, Victoria, and Stony Mountain *every second* Sunday.

“ We have people in Dundas, Argyle, and Shoal Lake, who are very anxious for a service, but it is impossible *at present* to give them one. However, I hope the way will soon be opened, so that their wants will be supplied.

“ I have nothing more to say, but I cannot stop without thanking God for having placed me in this part of His vineyard. It is true this country has its drawbacks. The cold in winter is very severe ; the floods in both summer and winter are often very bad. The people are scattered, but till we have a grand field in which to work.”

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**F**ROM Gore Bay, in the diocese of Algoma, the Rev. W. Macaulay Tooke reports very encouraging Church progress throughout his Mission, and mentions that crowded congregations have attended the various services :—

“ Our church at Gore Bay has been considerably advanced towards completion, and is both neat and comfortable. We had a ‘ bee ’ the other day for drawing stone for the foundation, which it is proposed to build during the summer. Steps are also being taken by the congregation to build a parsonage before next winter. The two log churches, one in Mills and

the other in Burpar, are at a standstill, owing to the impossibility of securing lumber. This will not be available before the opening of navigation.

“Owing to the resignation of the Missionary at Manitowaing I am the only clergyman at present on the island. This has entailed additional work, as I have paid two visits to the Manitowaing Mission, meeting large congregations and administering the sacraments of the Church. I have also opened out a new monthly station at Kazawaz. I received the greatest kindness and encouragement at this place, and it promises to prove an interesting station. I have also made a voyage of discovery lately to Shishiwaning, a settlement some thirty miles up the island. I found a flourishing colony of some eighteen families, one-third of whom belong to the Church. I preached there twice to overflowing congregations, and administered the sacrament of baptism. As there are no roads to this settlement, it can only be reached in winter on the ice, and in summer by boat, so that I will not be able to visit them often.”

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**A**FTER a long period of probation and preparation, one who has been earnestly seeking admittance to the work of the Ministry within the fold of the Church of England, John Greathead, late Superintendent of the Wesleyan Body in British Guiana, was admitted to the order of the Diaconate in the Church of England by the Lord Bishop of Guiana, in the presence of a large number of the clergy of the diocese and a great concourse of people, on St. Barnabas' Day, June 11th.

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**T**HERE is something well worth recording in the following brief note from the Bishop of New Westminster:—

“I have the pleasure of inclosing a money order for \$61.35, being the amount of collections in aid of the General Fund of the Society in some of our churches on the Sunday after Ascension. I beg to call your particular attention to the circumstance that more than one-fourth of the whole sum is contributed by Indian congregations.”

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**M**R. HUBERT HENRY HANCOCK, B.A., of St. John's College, Oxford, has been appointed to the Classical Tutorship at Codrington College, Barbados, vacant by the much-regretted resignation of Mr. W. Grey, M.A.

Mr. Hancock was placed in the Second Class both in the Classical School in Moderations, and in the School of Literæ Humaniores.

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THE Bishop of Singapore, writing on May 21st from Sarawak, says:—

“The departure of our mail to-day only gives me time to report our proceedings yesterday very hastily. But I wish the Committee to know, without loss of time, that Mr. Bywater, Mr. Fowler, and Mr. Howell were ordained priests yesterday.

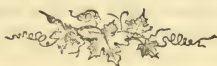
“They had all passed a very good examination in the native languages—Mr. Bywater and Mr. Howell in Sea Dyak, and Mr. Fowler in Land Dyak; and they satisfied me in the other subjects. They had been with me all the previous week, and it has been a week of prayer with us as well as of examination. The service yesterday was solemnly and beautifully rendered by the help of Archdeacon Mesney’s excellent choir of Chinese and Dyak schoolboys, and the whole European population, from the Rajah downwards, with a large number of Chinese and Dyak Christians, were present.

“I think all the three young priests exceedingly promising Missionaries. May God bless them in their own hearts and in their work.”

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### REPORTS RECEIVED.

Reports have been received from the Rev. W. Brereton of *North China*; J. Widdicombe of *Bloemfontein*; H. H. Brown of *Auckland*; T. L. Ball of *Quebec*; W. Jones of *Montreal*; G. B. Cook of *Algoma*; and A. Osborne of *Rupert’sland*.



### MONTHLY MEETING.

At the Monthly Meeting of the Society, held at 19, Delahay Street, on Friday, July 20th, at 2 P.M., there was no Vice-President present, but the meeting was provisionally constituted, the Rev. B. Belcher being elected Chairman. There were also present the Rev. W. C. Bromehead, Hon. and Rev. E. C. Glyn, Rev. Dr. Forrest, Archdeacon Lower, General Lowry, C.B., W. Layton Lowndes, Esq., General MacLagan, Rev. Prebendary Salmon, General Tremenhoe, C.B., W. Trotter, Esq., Rev. J. H. Worsley, S. Wreford, Esq., *Members of the Standing Committee*; Rev. P. T. Bainbrigge, Rev. G. T. Cull-Bennett, Rev. H. G. Bird, C. G. Burke, Esq., J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. S. Blunt, Rev. T. Darling, Rev. W. Denton, Rev. J. Duncan, Rev. J. J. Elkington, Ven. Archdn. Farler, J. F. France, Esq., Rev. G. Greenwood, Rev. E. A. Hammick, Rev. J. R. Hill, Rev. R. Hill, Rev. W. W. Howard, Rev. B. Maitland, E. Pennington, Esq., Rev. G. P. Pownall, G. S. Pownall, Esq., Rev. Canon Pownall, Rev. G. C. Reynell, Rev. W. F. Satchell, G. R. Scott, Esq., Rev. C. A. Solb6, Rev. J. G. Tetley, J. F. Ward, Esq., S. J. Wilde, Esq., Rev. A. Wilson, and Rev. W. B. Wright, *Members of the Society*.

1. The Treasurers presented the following Statement of Accounts up to June 30th:—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—June, 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	15,248	3,479	1,776	20,503	38,704
SPECIAL FUNDS . . . .	3,300	—	3,242	6,542	13,730
TOTALS . . . . .	18,548	3,479	5,018	27,045	52,434

B.—*Comparative Amount of Receipts for the General Fund at the end of June in five consecutive years.*

	1879	1880	1881.	1882.	1883.
Subscriptions, Donations, and Collections . . . . .	£13,997	£14,956	£15,471	£17,137	£15,248
Legacies . . . . .	3,761	5,200	3,012	3,555	3,479
Dividends, Rents, &c. . . . .	2,093	1,858	38	1,946	1,776
TOTALS . . . . .	19,851	22,014	20,221	22,638	20,503

2. On the motion of the Rev. W. Denton, it was agreed—

“(1) That the large increase in the number of emigrants to the British Colonies, and the recent growth of English territory, call for redoubled efforts on our part to make known the Gospel, and to complete the organisation of the Church in the new provinces added to the Empire of Great Britain.”

“(2) That in recognition of our duty in this respect, it be referred to the Standing Committee to consider whether it is practicable for Bishops to be at once appointed to Assiniboia, Honduras, North Borneo, New Guinea, and Allahabad.”

3. On the recommendation of the Bishop-Coadjutor of Antigua and the Standing Committee, the Rev. K. M. Gillie was approved for work in the diocese of Antigua; and on the recommendation of the Board of Examiners and the Standing Committee, Mr. Hubert Henry Hancock, B.A., St. John's College, Oxford, was approved as Classical Tutor at Codrington College, Barbados; the Rev. Robert Henry Cole and the Rev. George Henry Pinchin, Students of St. Augustine's College, Canterbury, were approved for Missionary work abroad; Mr. William Yewdall Stead, Student of St. Augustine's College, Canterbury, was approved for work in Kaffraria; Mr. Frederick Critchley and Mr. Frederick Louis Quick, Students of St. Augustine's College, Canterbury, were approved for work in the diocese of British Guiana; Mr. Charles Page Cory, B.A., St. John's College, Cambridge, was approved for work in Madagascar; the Rev. Arthur Haig, B.A., and the Rev. John William Thorpe Wright, B.A., both of Pembroke College, Cambridge, were approved as members of the S.P.G. and Cambridge Mission to Delhi; Mr. Philip Alfred Lempriere, B.A., London, was approved for work in the diocese of Rangoon; the Rev. Francis Jephcott, of Queen's College, Birmingham, and the Rev. Dan. Lewis, of B.A., Trinity College, Dublin, were approved for work in the diocese of Rupertsland; and the Rev. William Brown Keer, of St. Bees College, Cumberland, was approved for Missionary work abroad.

4. The Venerable Archdeacon Farler, from Magila, addressed the Society.



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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SEPTEMBER 1, 1883.

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## *RUPERTSLAND.*

REPORT OF THE MISSION AT TURTLE MOUNT, BY THE REV. G. AITKEN.—SEVERE WINTERS.—HIGH PRICE OF LABOUR.—NON-CLERICAL WORK FOR A MISSIONARY.—A SCATTERED FLOCK.



LETTER from the writer of the following report, the Rev. G. Aitken, was printed in our March number. It showed, as does the following, the needs and difficulties of the Church in the rural districts of the newly-settled country.

The Mission of Turtle Mount is a new one, and has only just received a resident clergyman. It contains twenty-five townships, or 900 square miles, and there are members of our Church scattered throughout it. Many of the settlers are from England. The whole district is but sparsely settled, although a large part of the land available for settlement has been taken up. Services have to be held in houses, and it is with difficulty that twenty people can be got together in one place. The people themselves cannot do much. They have as much as they can do in putting up their houses and settling on



their farms. It is a necessity for the Missionary that he should have a house.

The temporal difficulties swallow up the spiritual until it seems that Missionary work for the present is but one of trial of strength and endurance.



A LOG HUT IN RUPERTSLAND.

“The shanty in which I spent the winter was built of logs, and contained one room and one window. These buildings

require plastering between the logs every 'fall.' This one lacked 'the fall' plastering, so the winds went through.

"During the winter I held two services on the Sunday, and took 'occasional' duties, such as burials, marriages, and baptisms, driving sometimes twenty and fourteen miles out for that purpose. Everybody is very eager for a resident clergyman, but are, for the present, unable to find the required amount for the support of one. Our services were well attended on the Sundays. On one occasion I took a funeral, on a Sunday, at which we had a large gathering of all denominations (Churchmen, Presbyterians, Methodists, &c.). As I had been requested to give a 'funeral oration,' I took a somewhat unusual course: the Litany, a hymn, sermon, and then the funeral service (being due for the afternoon service, some distance away). On another occasion, the services being held in a Presbyterian's house, the weather being bad, there was only one Churchman present.

"The comparatively small stipend throws us into a curious difficulty; we find it cheaper to work ourselves than to hire work, whether it is field labour or carpentering, house-building, &c. Carpenters get something at the rate of \$1,200 a year, we \$800; a field labourer \$800, and only himself to keep—on the railroad from \$2 to \$3 a day. We have not only ourselves to keep, but horses and conveyances, &c. &c. Consequently, although it is true we do what others could do better for us, yet it is impossible to pay others. I cannot afford to pay \$30, or £6, for a load of provisions to be brought in, so I have to do teamster myself (*fungar vice cōtis*). I cannot afford to pay £1 a day for the fetching a load of oats or hay, and many other necessities, so I do it myself. It does not seem right that these temporal duties should thus force themselves upon a clergyman. I could not afford to pay \$60 for my removal back to Turtle Mount, the carriage of a few trunks, a buckboard, &c., so I teamed them myself, as I came along from Norquay here. The snow was deep. I stuck fast five times, and had to unload; and crossing the Pembina the sleigh capsized, one of the horses falling backwards down a steep incline, almost on the top of the sleigh. Turtle Mount reached, after five days' travelling, I found the snow level with the roof of stable and



sod shanty. There was nothing to be done but shovel hard, and by dusk I had the horses in, and found my way into the shanty. I had then to go four miles (there and back) for matches before I could commence operations for a meal; having missed the mid-day feed, I was hungry. The bracing air of Manitoba gives a keen appetite.

"The arrangements for services had to be made entirely different, the country having advanced rapidly in growth during my seven months' absence.



CLEARING A TRACK.

"At present I have five centres, but expect soon to increase that number.

"One church at Waubeesh has been commenced. It is to cost \$1,500, *i.e.* about £300, the principal cost being borne by a Mr. Brondgeest, who also gave two acres.

"At two other centres we have quite able choirs. We have no funds for purchasing a musical instrument, so that it does great credit to the members of the choirs. We sing the Canticles, Kyrie, &c.



"Not having any funds for building a house for the winter, I have set myself to work, the experience of last winter having taught me that it is almost impossible to live without something to keep the cold winds out. The house is now approaching completion, and promises to give shelter from the cold winds.

"The large district under my care necessitates a good deal of riding. *Between* the morning and afternoon services I have to ride eight, eighteen, eight, and *twenty* miles during the month (on the Sundays in order). Our services are very well attended both by Churchmen and Dissenters, the latter often predominating in numbers. Churchmen are second in numbers, I believe, to Presbyterians.

"For the present year, eleven baptisms (two adult, one Jew), marriages two, burials four.

"My district is 900 square miles—a very fine farming district. Most of the land fit for steam ploughing in one immense field.

"Railroads are very slowly beginning to spread themselves over the country; but until they do, farmers have no market for their produce, and they must in consequence be kept poor until their grain can be shipped."



## A SETTLER'S LETTER HOME.

FIRST IMPRESSIONS.—THE FEELING OF LONELINESS.—AT HOME IN CHURCH.



WO young men, sons of a farmer in an English parish, whose family is a large one, started for the great North-West early last year. They had had at home simply the education offered at the village national school, and had worked as labourers for their father.

The elder of them has written a letter to his old clergyman, telling of their first year's life in their new country, and their experience must have an interest for our readers, most of whom

must have at least an acquaintance among the thousands who have lately gone to the new country of the North-West.

The letter is dated from Regina, thirty miles from which they have settled, which it will be remembered is the new city, capital of the new province of Assiniboia. Last month we printed a letter from the Rev. Alfred Osborne, the Society's Missionary there; and the letter which we are now allowed to publish tells of the Church's work and needs from the point of view of one of the laity. He and his brother—his old English Rector tells us—were both in the choir at home, teachers in the Sunday school, and communicants.

How many hearts must these words stir: "We felt very lonely indeed on first arriving in Winnipeg. We went to St. John's Cathedral in the morning. We seemed nearer to home in the services of the Church than anywhere, and among brothers, though we knew none then."

"Having now been in this country twelve months, I take the liberty of writing you a few lines, to let you know that my brother and myself are both quite well, and have not forgotten you, nor are we likely to. We have met no one in this New World (which boasts itself of its independence and superiority of other countries) to be compared with, or, I ought rather to say, to take the place of our English clergyman. Although little more than thirteen months since leaving England, it seems to me some years—it seems a long long way back. I suppose it is seeing so many different places and people, all so different to the old quiet home. We had a fair voyage out, saw many of the wonders of the deep—the whale, the porpoise (or sea-cow), and icebergs of every form and size, some that would cover a hundred square acres; but we were very glad to get a sight of the land on the 26th of May, the Island of St. Paul and Cape Race. Next day saw the coast of Prince Edward's Island and New Brunswick. We landed at Quebec May 28th (Whitsun Day); passed through the provinces of Quebec and Ontario. Quebec is peopled principally by French Canadians, and mostly Roman Catholic—some very fine Roman Catholic buildings at Montreal. Ontario has principally people of Scotch

and English descent ; parts of it look very pretty, with its wooden farm-houses, surrounded by woods from which the fields have been cut out of, and its orchards in full bloom at the time when we saw them. The scenery is very fine on parts of Lake Ontario. We travelled by steamboat up Lakes Huron and Superior. Lake Huron was very rough ; we thought it much rougher and the waves heavier than the Atlantic. I had often read of the size of Lake Superior, but had formed no idea of its immensity. Its shores in places are very striking and grand, its islands very pretty, surrounded by woods on every side.

“We reached Winnipeg June 7th, 8 P.M. We went and saw the Bishop the following day ; he welcomed us very heartily, and gave us some good advice about the country, advising us to push further west. (It is a sort of byword in this country, ‘Go west, young man, and grow up with the country’).

“Winnipeg is a city that is rapidly increasing ; railways run in from five different directions, and the streets are thronged with busy, hurrying crowds, tramcars, omnibuses, buggies, waggons. The half-breed, with his oxen, selling fish, or firewood, hay, &c. ; a group of Indians, in some out-of-the-way corner, looking on at this strange race of pale faces that have invaded his territory. The city lies on the west bank of the Red River and north bank of the Assiniboine. St. Boniface, on the east of the Red River, a Roman Catholic settlement, is the oldest part of Winnipeg except Fort Garry, the Hudson Bay trading port.

“There are three churches belonging to Church of England. St. John’s Cathedral, near where the Bishop resides, is a plain stone church, something like L—— Church to look at ; Christchurch is a large wooden church, something in shape like C——, and the services are very much the same, using the same hymn-book and the Gregorian tones. The Rector is a very earnest, hard-working man, and hopes very shortly to build a new church. This church has a fine organ and good choir. Holy Trinity is in the centre of the city, and its congregation is made up of the first and richest men of Winnipeg. It is well attended. This is also a wooden church, but shortly to be rebuilt of stone, and some ladies are doing their best to get a set of bells for the new church. This will



make it in outward appearance more like 'The English Church,' as the Church of England is called here. There are several Presbyterian churches and Methodist chapels.

"We felt very lonely indeed on first arriving at Winnipeg. On Sunday, June 11th, we went to St. John's Cathedral in the morning. We seemed nearer to home in the services of the Church than anywhere, and among brothers, though we knew none then. In the afternoon, as there was no service, we wandered down the Red River, and I can assure you I felt a meaning of the Psalmist's words, 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion!' Yes, sir, by the Red River I sat down and wept when I thought of all I had lost, and could not help it; but next day we got employment that would take us out west, and new scenes and plenty of work. We soon got to feel less lonely, for 400 miles west of Winnipeg we passed over a good agricultural country, more or less; still we travelled on to see more, but after passing a few miles beyond a stream called Moose Jaw Creek (where there is now a town, and its inhabitants have applied to the Government to grant them a Charter, to form a Corporation, and elect a Mayor—when we passed there was not a house), the country began to be more broken, and lots of lakes, surrounded by hills, large flocks of water-fowl of all descriptions, and not at all suitable for agricultural purposes, may be made use of some day for grazing purposes. We travelled about 700 miles west by foot and waggon, there being no rail then (1882) as now (1883). We then returned to Winnipeg, as winter was coming on. We went east into Keewatin, and worked in the woods during the winter, it being much warmer. This province of Keewatin is one vast forest. Nearly all buildings in Western Canada are built of wood, and wood is the principal fuel yet. This makes a lot of work for the winter.

"The winter has been very cold, 48°, and once 50°, below zero. Never once saw the ground from the 1st of December till the 6th of April—continually covered with snow, very dry by reason of the intense frost. We stood the cold very well, but thought it a long, dreary winter. When once the snow began to go—the beginning of April—it was soon gone; the ice on the

rivers broke up, steamboats running where just before teams and sleighs were whirling up and down the river, trees bursting into leaf, a sudden change in people's dress, showed that summer was here. It *seems* just summer and winter, nothing to be compared to our spring and autumn. The summer is very hot, and there are swarms of mosquitoes.

"This spring we again started for the west, and took land on the east of Long Lake, thirty miles north of Regina, a rising town on the Canadian Pacific Railway, and the capital of Assiniboia. The Lake is sixty miles in length, and one to four miles in breadth, and in some parts the scenery is very beautiful. The country is fast filling up—English and Scotch principally, but it's a lonely life yet. Farming here and farming in England are very different. Crops are put in in the month of May, and harvest begins in August. We are a long way from any church; there is a Mission at the Touchwood Hills, thirty miles east of us, and a church in Regina, about the same distance south, which we are able to attend sometimes; but I hope very soon we shall have one amongst us. We are soon to have a railway and steamboat communication with Regina (1884)."

"The set of tools I was presented with I now find very useful; also the compass, which has put us right several times, both on the prairie and in the woods. The pocket-filter, I am glad to say, we have not needed, there being an abundance of good water.

"I do not think we have done wrong in coming out. Being a new country, one has to put up with a little roughing, but that may be no worse in the end. But I would not advise an elderly man, or one who is getting a fair living at home, to leave England for this part. I often think I lived in England rather too long to make a good Canadian, but I like it better than at first.

"Please remember us kindly to Mrs. P—— also to Mr. O——, and I was very glad to hear that the number of communicants had increased since our departure. We were glad to hear that Henry and Richard had joined us in becoming communicants. We hope the Sunday school and choir is getting on all right; we both felt it very hard to part

from these. There is not a Sunday passes but what we think of those we used to teach—or I might say of those who used to teach me, for I must own I learnt much while trying to teach others—and often long to join again in leading those old hymns and psalms we love so well! but still I feel we can join in the same great song of praise, though now absent in the body.

“The Commentaries on the Old and New Testaments you presented me with at different times I find very useful. We do not often get the chance of hearing sermons, except when in town. We are both quite well, and hope you are the same, and look forward to seeing you again some day.”



## NORTH CHINA.

REPORT OF THE REV. W. BRERETON, MISSIONARY AT PEKING.  
—THE COUNTRY STATION OF YUNG CH'ING.—INTERESTING  
CONVERSIONS.—GROWTH OF THE SPIRIT OF REVERENCE.



OUR readers are of course aware that the work in North China is still in its earliest stages, and this should be borne in mind in reading the following very interesting extracts from the diary of the Rev. W. Brereton, the Society's Missionary at Peking. Individual converts and minor incidents have an interest and importance which would scarcely be felt in an older Mission, and when numbers are increased. The whole circumstances of the Mission, its newness, the peculiar type of civilisation to be dealt with, and the character of the work, attract our sympathy for it, and lead us to watch with interest all its hopeful beginnings:—

“My report this quarter will be principally taken up by some account of visits to our country station at Yung Ch'ing, and of the confirmation of some of our native Christians.

“The Bishop arrived about the 1st of October, when the dates of the Confirmations were fixed. On Friday, 20th, I started for Yung Ch'ing, to



make arrangements for the Confirmation to be held there on 8th November. I will give you an account of this journey in the form of extracts from my diary :—

“*Saturday, 21st.*—Lunch at Sen-fa (forty miles from Peking). Met with signs of unfriendly feeling, hitherto unknown in this place. Though it was only children who shouted the cry, ‘Devil, I’ll beat you!’ yet it points to bad feeling in the minds of their seniors.

“My carter began to pose me on the Opium question this afternoon. Got into Yung Ch’ing at 5.30 P.M. Mr. Ch’en (sub-deacon) called this evening, when we settled about the baptism of his mother. He also mentioned the names of a few applicants for the catechumenate.

“Chen Yo (a Christian—not Ch’en the sub-deacon) came late this evening to say that he could not come forward for Confirmation, as he had been lately guilty of gambling. Talked and prayed with him, but settled nothing. Asked him to come again to-morrow. Heard of Yang San’s (a Christian) marriage with a heathen woman. Query—what marriage rites were used?

“*Sunday, 22nd October.*—Chen Yo came early this morning, but brought idlers with him, who did nothing but stare and chat, and kept me from serious talk with Chen Yo about his fall.

“After second morning lesson received old Mrs. Hsiao to catechumenate, and baptised Mrs. Chen and Mrs. Hsiao’s grandson. A day to be thankful for.

“Chen Yo came again about 2 P.M., to say he repented of gambling at a temple-fair. Told him that as his sin had given great scandal to the Christians, I could not accept such private expressions of regret as enough. Asked him to come after the second lesson this afternoon, and openly confess his sin, expressing his sorrow for it, and then submit to stand at the door for three successive Sundays during service. He refused, and asked (as an alternative) to be allowed to stay away from church for three successive Sundays!

“A man named Shih called this evening. He spoke of the foolish suspicions of the people about Missionaries when they first began to visit this part of the country, but that he always said to his fellow-townsmen that one thing proved the suspicions groundless, viz. the foreign soldiers always *bought* their provisions from the country people, whereas the Chinese soldiers invariably rob wherever they go.

“This man’s father was a Christian for the last two years of his life. His son also, a boy of sixteen, is a candidate for baptism, but the man himself seems to be most *un-religious*.

“*Monday, 23rd October.*—Morning prayer at 9 A.M. Received Mrs. Hsiao *junior* as catechumen. After service made arrangements about celebration of holy communion, when confirmations are over. Rather wild during service to-day and yesterday. Dogs barking outside, congregation helping each other to find the places with whispering, and demonstrative politeness—far more than was necessary. During the service, when a new comer arrived, the whole congregation would rush towards the door, as if either going to assault him, or to hoist him on their shoulders, but in

reality only to lead him to a seat. After mutual polite requests to be seated (even when there was no intention of sitting down), the ceremonious row would subside, and the service resume its course, as if nothing had happened to interrupt it. However, there was no real irreverence, and the thing will soon right itself.

"Went this afternoon to preach at Ch'ü-ts'un, on the invitation of Mr. C——. Rather rustic reception at C——'s house. A native Christian who accompanied me remarked afterwards that the water was originally good, but *turned bad* in passing through the teapot. However, we were heartily, though dirtily, welcomed. Tried to get neighbours to remain and hear us talk about Christianity, but failed somewhat, owing to the counter-attraction of a wedding in the village. The few that did remain were attentive. One man declared religion was the puzzle of his life, seeing the number of religions in the world, each claiming to be the *summum bonum*. Old C——, our host, is a character. He is seventy-four, walks regularly to our place of worship, a distance of six miles from his house; half-blind, yet persists in reading his Bible. He has a beard of which he is immensely proud—on a rough estimate it amounts to three or four dozen hairs, each as long, and almost as stout as a cobbler's bristle, sticking out from the end of his chin. This beard is the only hair to be found on any part of his head.

"C—— wanted us to go to the village temple and preach there. Others objected, saying perhaps the caretaker might object. 'Object!' says C——, 'what's the place for, but for preaching good doctrine to the people!' C—— was dissuaded from using the established church for his own radical purposes, by our pointing out the fact that the few hearers we had could be easily accommodated in his courtyard.

"Told Ma Wên-K'nei this evening that I could not present him for Confirmation until he gave up trading in paper images, &c., used at heathen funeral rites. Poor man, he is anxious to do right, and seems hard pressed which to choose—the will of God, or the means of feeding his family.

"Tuesday, 24th.—Left Yung Ch'ing at 5.30 A.M. Got into Huang-ts'im 5.30 P.M.—distance thirty-six miles.

"Reached home at noon on Wednesday, the 25th.

"The 28th inst., the anniversary of the Bishop's consecration, was the day appointed for the confirmation of the native Christians in Peking. Of the sixteen candidates confirmed, fifteen had been already communicants.

"On All Saints' Day one lady was confirmed at the British Legation Chapel.

"The Bishop and myself had intended starting for Yung Ch'ing on the 6th November, but owing to the Bishop's illness, we had to postpone our departure. On the 13th, however, we set out, in order to reach Yung Ch'ing by Wednesday, 15th, though the Bishop was still somewhat unwell. We reached a village called Yao chia, for the nightfall. It rained all night, and by morning the rain had turned to snow, so that we were detained the whole of Tuesday in the inn. The Bishop was still unwell, indeed somewhat worse, owing to the horrible night we passed, with a cartload of hogs close to our window.

"Wednesday, 15th November.—Carts and mules ploughed their way through twenty miles of muddy, clayey road, and failed to get into Yung Ch'ing. Slept at Js'ao-chia-fu.

"Thursday, 16th.—Started early, and reached Yung Ch'ing at 8 A.M. Found Christians expecting us. Decided to have Confirmation and Holy Communion together. Service began at 11 A.M. It consisted of the Litany, the Confirmation Service, Holy Communion, and some hymns. Ten candidates were confirmed. This confirmation far more interesting and satisfactory to me than that in Peking. The candidates have no *financial* connection with myself or the Mission. To the majority of them it was their first communion; and it was absolutely the first celebration of the Holy Communion that has ever taken place in the town of Yung Ch'ing. They were, on the whole, very reverent, especially during celebration.

"The progress of our work, though slow in our out-stations, is much more satisfactory than in the city of Peking. Indeed, this is the experience of all Christian Missions in North China. Heathenism in faith and practice has a greater hold on the large towns than on the rural districts. In China I am often reminded of what G. Barrow says, in his book, *The Bible in Spain*—"I have always found in the disposition of the children of the fields a more determined tendency to religion and piety than amongst the inhabitants of towns and cities, and the reason is obvious—they are less acquainted with the work of man's hands than with those of God; their occupations, too, which are simple, and requiring less of ingenuity and skill than those which engage the attention of the other portion of their fellow-creatures, are less favourable to the engendering of self-conceit and sufficiency, so utterly at variance with that lowliness of spirit which constitutes the best foundation of piety."

"We spent the rest of the day quietly at our inn. Evensong at 7.30 P.M., at Ch'en's house. After service a neighbour of Ch'en's had some very friendly talk with the Bishop. Some years ago this man was the leader of opposition to Christianity in this place, and therefore I was very glad to see him present at our service, and apparently so friendly. But he is a most disgusting pedant.

"The Bishop and myself separated on Friday morning, he going to Tientsin, and thence to Chefoo, while I took the road back to Peking."





## RANGOON.

THE CONSECRATION OF ST. AUGUSTINE'S CHURCH, MOUNGHAN. — LAYING THE CORNER-STONE OF THE NEW BOYS' SCHOOL.



HE Bishop of Rangoon consecrated the church of St. Augustine's, Mounghan, on Wednesday, May 23rd. At about 5 P.M. the Bishop and his Acting-Chaplain, the Rev. J. A. Colbeck, drove up to the entrance of the church compound, where they were met by the other clergy, the choir, and a number of the memorialists and subscribers. The petition for consecration was presented to the Bishop by Mr. A. Gregory, and then given to Mr. Addis, the architect of the church, who in the absence of the Registrar of the diocese, undertook his duties.

The memorial having been read, the procession, formed of the choir, the Rev. A. Colbeck, the Rev. J. E. Marks, D.D., the Bishop, and the Acting-Chaplain, went round the church outside, singing hymn 391, A. & M. On completing the circuit a halt was made at the west door, which was closed.

The Bishop knocked at the door and demanded admittance, saying, "Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord."—Ps. cxviii. and cxix. The doors were then thrown open, and after a short pause Psalm xxiv., "The earth is the Lord's, and all that therein is," was started and chanted up the centre of the church, till clergy and choir got to their appointed places.

The Bishop sat in a chair within the sanctuary, and Mr. Addis came forward to present the title-deeds of the land to him, and he in turn laid them upon the altar; then, after a brief address, the actual consecration began. This done, the *Te Deum* was then sung as an act of thanksgiving.

Taking as his text St. John xx. 19-21, and briefly referring to the Old Testament custom, the Bishop in his sermon gave a brief historical review of the custom in the early Christian Church. The first notices we have tell us of an upper room

with a gilded dome, set apart for the service of the Almighty; this doubtless in imitation of the "upper room" in Jerusalem, where the Apostles gathered together after the Ascension. At the end of the second century Tertullian speaks of "going to church," showing such places already were well known; and St. Cyril of Jerusalem says that the "upper room" was preserved and dedicated as a regular place of worship. Eusebius, the Church historian (died A.D. 340), records with thankfulness the dedication of new churches with great pomp and ceremony, and the re-consecration of old churches which had been polluted and defiled by the heathen during the Diocletian persecution. So likewise Gregory, Bishop of Nazianzus, preaching at a consecration, says, "It was an old law, and very excellently constituted, to do honour to churches by the feasts of their dedication." The first recorded consecration of an English church is that of Ripon Minster, by St. Wilfred, in the seventh century, and from that time the custom has been universal in our Church. Puritans tried to abolish the custom, but the reverential feeling of Churchmen prevailed, and there never was a time when the fit and proper dedication of sacred buildings to their pious uses was given up.

The Bishop appealed to the congregation thus: If we love to make our own houses neat, orderly, and beautiful, how much more the House of God. By all means let us have the best music, the finest work that art and skill can produce; let us surround ourselves here with all that is beautiful, and thus worship God "in the beauty of holiness," for the church is not merely the house of prayer, or preaching, but pre-eminently of worship. He gave then a warning note, not to let our religion rest in externals; not to allow them to satisfy the soul; for if so, there would be the semblance of life only, and God would close His ears to all such vain worship. He exhorted all his hearers to rise to the dignity of their position as Christians, and to be inflamed with holy zeal for the conversion of the heathen around them. Then the Spiritual Church would rapidly arise, and this church soon be all too small to accommodate the crowd that would flock to it.

The sermon over, his lordship returned to his seat, and

during the offertory the hymn, "Christ is made a sure Foundation," was sung. The concluding prayers were said at the altar, and then, after the benediction, the choir and clergy marched round the inside of the church in order as before, singing, "We love the place, O God."

The congregation was large, and very representative of the various classes and nationalities in Moulmein, and the offertory amounted to Rs. 708. Shortly afterwards the greater part of the congregation went over to the old schoolroom, where tea, &c., had been provided by many lady friends of the Church and Mission. The Bishop made a short speech, expressing the pleasure he had had, and hoping the church would be a blessing to the district, and shortly afterwards the company dispersed.

On Sunday morning the Lord Bishop held a Confirmation in the church, when thirty-one persons were confirmed. The service was somewhat tiring, owing to the fact that three languages were used—Burmese, Tamil, and English. After all had got into their places, the hymn, *Veni Creator* (A. & M., 157) was sung in the three languages together, and the first part of the Communion office was then said.

The Confirmation took place after the Nicene Creed; the candidates coming up singly, and kneeling on the communicants' step before the Bishop, seated in his chair, received the apostolic rite of laying-on of hands.

The Bishop gave two earnest addresses, one immediately before the act of Confirmation, after which he desired all to kneel down in silent prayer—those about to be confirmed to dedicate themselves to God, and make good resolutions for their lives—those who had been confirmed in past times, to pray for their younger brethren, and re-dedicate themselves to God's service. The other address was given immediately after the laying-on of hands, and was an earnest exhortation to use the means of grace, especially the Holy Communion, many opportunities for which would doubtless be afforded in this church.

During the service a storm came on, which showed how much more is wanted to complete the church as it should be. There were with the newly-confirmed over sixty communicants, and



the offertory, including one large gift for a bell, was Rs. 481, making in all, during the consecration feast, over Rs. 1,251.

The numbers of the confirmed are as follow:—

Men and Boys	{	Burmese	6	
		Tamil	3	
		English	11	
			—20	
Women and Girls	{	Burmese	6	Total...31
		Tamil	2	
		English	3	
			—11	

Saturday, May 26th, being St. Augustine's Day, it was seized as a fit day for laying the corner-stone of the new boys' school. At 4.30 P.M. the boys mustered in the old schoolroom, and marched together, joined on the way by the girls of St. Agnes' School, each body headed by its own banner. All entered the church, which was completely filled, many English friends and Burmese neighbours having joined to swell the numbers. The Bishop and Mrs. Strachan were present, and it was a very attractive service. It consisted of short Evensong in Burmese, the Lesson, St. Luke ii. 41-52; the canticles, *Magnificat* and *Nunc Dimittis*, were heartily sung, as was also the hymn, "Myay Gyee baw dwiin too do apoung"—(Anglice, "All people that on earth do dwell.") The juvenile congregation was dressed in its best; all wore red rosettes on the breast, and looked bright and interesting. (Would that all were Christians!) After service the choir led the way to the site of the new school, and while the rest of the children took their places near the corner-stone, the former went round the foundations of the building singing in Burmese the anthem Saint Augustine and his monks sang as they went to have their first interview with King Ethelbert, near the city of Canterbury, A.D. 597.

The stone was suspended on a tripod, and after prayer for a blessing upon the work, said in Burmese, the Bishop gave the signal; the stone was lowered, and with the help of the architect, W. J. Addis, Esq., C.E., he laid the stone in its place, saying in English and Tamil, "In the faith of Jesus Christ, we place this corner-stone, in the name of God the Father, God the Son, and God the Holy Ghost." The same was then said in Burmese by the Mission priest.

The Bishop made a brief speech, regretting very much that the gentleman who had done so much for St. Augustine's, and who was to have laid this corner-stone, was incapacitated by sickness. He said that so long as St. Augustine's should exist, the name and memory of this good friend [Mr. Aratoon Gregory, of Mounghan] would be associated with it. He expressed his belief in the immense value of education as a Mission agency, when carried on by teachers imbued with a Christian spirit, and said that even if the youths who left the schools never declared for Christianity, they could not but be better for the training they had had, and honest work of this kind would tell in the end.

Speaking to the boys, he urged them to work hard ; to make good use of their advantages ; to go on to the higher branches, the B.A. of Calcutta or Madras, knowing well that anything worth having must be sought for with diligence. The short ceremony was closed with a prayer for the builders, and the benediction, and then the boys filed past, laying their packets of pice or silver upon the stone, to the amount of Rs. 58.

Marching back to the schoolroom, all boys, girls, friends and neighbours, listened to a recitation in English, descriptive of the consecration of St. Augustine's, Canterbury, on St. Peter's Day, 1848. This was given by Augustine Tha Haw. Mrs. Strachan then proceeded to give the prizes won at the last Government examination. The Bishop's silver medal, to be given yearly to the best boy all round, was won by Arthur Hpo Nyoon. Other happy recipients came up one by one, till a bright-looking table of books, &c. gradually disappeared. Next came the inevitable tea, &c., which in a very brief space also disappeared, and had the effect of considerably elevating the spirits of the youngsters.



## GRAHAMSTOWN.

REPORT OF THE MISSIONARY AND INDUSTRIAL INSTITUTIONS,  
ST. MATTHEW'S, KEISKAMA HOEK, BY THE REV. C.  
TABERER.



IN our *April* number we gave a sketch of the history and present prosperity of this Mission, illustrating it by a view of the handsome new church, which may be taken as a symbol of the stable condition of the work, and a natural fruit of the blessing which has attended the spiritual work.

Mr. Taberer begins his report by saying that—

“It would be impossible to report on the work at St. Matthew’s for the past year without referring to the serious loss the Mission has sustained in the death of the late Lord Bishop of the diocese. He was ever ready to sympathise in troubles, counsel and advise in difficulties, and, whenever he could, he gave liberally from the funds at his disposal towards the general support of the Mission. The one great event indeed of the past year—the consecration of the church, on the 26th of April, by his lordship, and the three confirmations held by him during the first months of the year, at which forty-eight candidates in all received the rite—render it only natural that the late Bishop should be looked upon as having been very intimately associated with the year’s work on the station. The consecration of the church was indeed a memorable day at St. Matthew’s. It had been looked forward to with much pleasure for some time previously, and when the day at length arrived it was a cheering sight to see the large and beautiful Mission church crowded with earnest worshippers. After the service the deed of consecration was duly signed and placed among the records of the Mission.

“As has before been stated, three Confirmations were held during the year. Many of the candidates presented were converts from heathenism, and I am glad to say that a further large number of converts are attending the usual classes, in preparation to receive the same solemn rite.

“The number of communicants on the roll is 360, and on the first Sunday of every month the average attendance at the celebration of the Holy Communion, after the morning service, has been considerably over 100. On several special occasions more than 150 have been present at one time.

“There have been sixty-seven native baptisms during the year ; of these twenty-three were adult converts from heathenism.



"The services have been, on the whole, well attended, and the work at the various out-stations, entrusted to the native catechists, teachers, and readers, has been faithfully carried on.

"The meetings which are held at the home-station on the first Saturday of every month, when the catechists, teachers, and readers meet together under the superintendence of the Missionary, to present their reports for the past month, and receive directions for the work of the following, have been regularly held and well attended; and to this fact much of the success accomplished in this district may doubtless be ascribed.

"The working staff of the Mission is composed of one European Missionary, one English curate (whose clerical work is chiefly among the small English communities in the district), one native deacon, four catechists and six lay agents; but when it is considered that the district over which their operations extend has an area of at least 1,000 square miles, with a population of at least 10,000 heathen, besides members of the Church and Europeans, and that most of these Mission helpers have other duties to perform during the week, it will readily be seen that this staff is totally unable to cope successfully with the work there is to be done. There is, moreover, in addition to all this, an immense work on the home-station, with its schools and industrial departments, that requires unremitting attention from the one resident European Missionary.

"Generally there is cause to be thankful in that progress has been made and good work accomplished, but with reference to one subject—the contributions of the congregation to the Native Ministry Fund—which should perhaps be considered the test point of all real progress on our Missions, it is to be regretted that more has not been done. Want of success in this matter cannot perhaps be altogether put down as the result of want of real Church life in the district, as several adverse circumstances have tended to make complete success almost impossible. The year has been one of very general depression throughout the colony, and of comparative scarcity among the natives. There is, moreover, always the difficulty at St. Matthew's, where the members of the Church are so scattered, of establishing an efficient organisation for collecting the contributions to this fund.

"The total amount raised for the last financial year					
ending May 31st, 1882, is	...	...	...	£64	18 0
Offertories and donations for 1882	...	...	...	81	9 4
Special Fund raised for new Communion Plate					
and other Furniture	...	...	...	31	6 9
Other donations	...	...	...	9	17 0
Total raised by the Native Church					£187 11 1
(for Church purposes only).					

"The following sums have been raised by the English communities in the Mission district :—

“ <i>Stutterheim</i> .—Offeratories and Subscriptions				...	£100	0	0
Donations to Special Funds for build-							
ing purposes				...	...	...	177 17 2
<i>Toise River</i> .—Offeratories				...	...	...	8 8 0
<i>Keiskama Hoek</i> .—Offeratories				...	...	...	26 0 0
Donations for building purposes							32 0 0
Total for English Congregations				...	...	£344	5 2

(One or two of the amounts quoted as raised by the English congregations are approximate figures.)

“The school work of the past year commenced with the opening of the new buildings for the boys’ departments, on the 25th of January, the day fixed for the re-opening of the schools after the Christmas holidays. In the absence of the Bishop of the diocese, who had been invited to preside at the opening ceremony, and who would have been present if his horses had not failed him on the road, the Venerable Archdeacon Kitton kindly undertook the duties of chairman for the occasion. As a full report of the proceedings was printed and published at the time it will not be necessary to give further details now. It will perhaps be sufficient to state here that this range of buildings, comprising schoolroom, dormitories to accommodate sixty-four, dining-hall, kitchen, store, bakehouse, and complete residence for the head master, has cost altogether to date £1,922 18*s.* 9*d.* and is considered fairly suitable for the purpose for which it was erected. The whole was designed by Mr. Sydney Stent, F.R.I.B.A. Applications for admission from would-be apprentices to the trades, and scholars, were more in number than could possibly be entertained, and this state of things has prevailed during the whole year. Thirty scholars and thirty-eight apprentices have been on the boarding lists during the year, the greatest number in residence at any one time being twenty-six scholars and thirty-two apprentices.

“The school work has been carried on by the Rev. R. Martin, assisted by Mr. John W. Gawler; and, in addition to the boarders, a varying number of day-scholars (European and native) from the surrounding farms and kraals have attended the school. The Deputy Inspector of Schools, on his last visit, was satisfied with the work of the scholars, and gave a favourable report. Scholars attend school from 7.30 A.M. to 8 A.M., from 9 A.M. to 1 P.M., and work on the lands for two hours every afternoon. Apprentices work from eight to ten hours daily, according to the season of the year, and attend school from 7.30 to 9 o’clock in the evening. The domestic management of the Institution has been in the hands of Miss Lucas, and the order and regularity that characterised her previous management of the girls’ establishment has attended her labours in this new sphere of duty. It must be remembered that the large staff of farm servants, varying from ten to twenty hands, has also to be provided for in this establishment, so that altogether, with the servants engaged in the

buildings themselves, it is no unusual occurrence for from seventy to eighty to be present at one meal. The scholars and apprentices come from all parts of the country, from Fort Peddie on one side to the Umtata on the other.

"In the Industrial Departments five trade-teachers, four journeymen, thirty-eight apprentices, and twenty labourers (sixty-seven in all), have been on the books during the year.

"The carpentry department has been in full work during the whole of the year. On several occasions contract work has been accepted for building at a distance, and it has therefore been necessary to employ two good men to superintend the work—one to remain in charge of the shop, and the other to go out with a certain number of apprentices to do distant work. The work finished in this department during the year includes the contract for new roof, and general repairs to the Government offices at Keiskama Hoek; flooring and other work in the Stutterheim church; making windows, doors, and seats for the German chapel at Keiskama Hoek; the whole of the woodwork of one complete cottage built at St. Matthew's; all the glazing, painting, and repairs in all the buildings in the Institution. Total value of work done £1,138 5s. 1d.

"As in former years, there has been abundance of activity in the tin-smithing department, and a ready sale for all the articles made. The work done includes all the usual articles made by tin-smiths for domestic use. Number of articles made, 67,425. Total value of sales £1,913 9s. 0½d.

"For waggon-making and blacksmithing, the total receipts for the ten months £570 10s. 6d.

"The farm is now in better order than at any previous time during the past twelve years. Work is always very plentiful, as there is a constant supply of water in the furrow, from which about 120 acres of good land can be irrigated, including a large vegetable and fruit garden. All the boarders who are not apprentices are employed on the farm in various ways for two hours every afternoon. Almost all the produce from the lands is purchased by the boarding departments of the Institution. Total receipts for the past year £665 9s. 0d.

"A small business is done in photography by Mr. T. C. Sole, the book-keeper in the Institution office, whenever he can spare time from his other duties, which at times fairly tax his willingness and energy, and leave little space for other work. During the past year, however, he has issued 646 photographs and views, for which the total amount of £55 17s. has been received.

"During the year a small library has been formed on the Mission. There are about 300 volumes on the shelves, and a constant supply of English and colonial papers and periodicals is provided for the table. Total receipts in donations and subscriptions, £53 1s. 11d.

"Miss Seymour has had charge of the girls' school, assisted by two monitors since the former teacher left in April last. No additions have been made to the buildings of this department, from want of funds for that purpose. The schoolroom, teachers' rooms, and boarding establishment



are, however, in fairly good order and repair, and it is hoped that great improvements and additions will be made before very long.

"There were thirty-eight boarders on the books during the year, the largest number present at one time being thirty-two; of these six are apprentices to household work, and attend school in the evening only. European and native girls from the neighbourhood attend the school as day-scholars, making the average attendance to be from fifty to sixty daily.

"The boarding and industrial departments have been under the care of Miss Vizard, who, although new to this particular work—the management of native girls—and having, in consequence, much to learn, has been very anxious to make her term of office successful. The usual work has been carried on, comprising washing, ironing, scrubbing, baking and cooking—and a sewing-class has been held in the afternoons from two to four, for making up sewing orders, and an assortment of dresses and other articles for sale. Total value of the work done, about £115.

"The boys' institution (referred to as above) was finished in January last. A new cottage has been built for the waggon-maker. A bakehouse has been built, and extensions, alterations, and repairs have been carried out in various buildings on the station. Total expenditure on buildings for the year, £969 3s. 1½d.

"Total school fees, with special donations, £327 18s.

"Further particulars of the school and industrial work at St. Matthew's may be gathered from the Blue books presented to Parliament by the Educational Department at Capetown, from which the following short extracts are taken:—

"Extract from Blue book presented to Parliament by the Superintendent-General of Education in 1882, page 10. 'Industrial Institutions—Colony and Transkei . . . In the case of St. Matthew's, Keiskama Hoek, an energy has been shown in the development of the trade-teaching that augurs well for its usefulness.'

"Extract from Blue book containing the report of Mr. Donald Ross M.A., F.R.S.E., Inspector-General of Schools, presented to Parliament 1883, p. 48. 'Next to Lovedale I would place Keiskama Hoek, under the charge of the Rev. Mr. Taberer, of whose administrative force it is impossible to speak too highly.'

"The total expenditure in all departments for the year was £7,258 4s. 3½d."

It will thus be seen how this large group of institutions is working harmoniously as a Mission agency. The Kaffir country is being occupied much as many European countries were by their first evangelists. The useful handicrafts and arts go hand in hand with religion in raising a race which was not only without Christianity, but was far below the level of civilisation.

The industrial work, which is thus, with the educational

work, an effective ally of direct Missionary endeavour, so far from being a burden or expense is more than self-supporting. We may well believe that operations on such a comprehensive basis have every promise of permanence and far-reaching usefulness.



### *THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.*

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE  
OF CAPETOWN.

**S**OUTH African affairs have of late come very prominently, in various ways, before our English Church and nation. Yet still very little is known accurately in England about life in South Africa. I venture to think that this series of short papers, narrating an experience of more than a quarter of a century in the old portion of the Cape Colony, amid its strangely-mingled population of Dutch Boers, English and other emigrants, and a wide variety of coloured races, may be found both interesting and instructive. In doing this I felt I could not leave out entirely the short prelude of my first six years of Mission life, spent in the most remote spot ever inhabited by any of the human family—the little island of Tristan D'Acunha, in the midst of the South Atlantic.

Let me begin by correcting one misconception, to which the title of these papers may give rise. This is no record of pure Mission work, as the term is commonly understood, *i.e.* of work among utterly heathen people. The work of which it tells is that of which our English Church has done so much during the present century, and has still so much to do—the labouring to draw and keep together, within the bosom of Christ's Church, those countless thousands of our own English race who are now scattered so widely over the face of the whole world, combining therewith the reclaiming of the semi-heathen races among whom

very many of them have long dwelt. Some of those races are not wholly ignorant of the main truths of Christianity, and have no strong convictions of their own to oppose against it; yet, having gained far more harm than good by contact with men who, too commonly in a new land, retain more of the vices than of the virtues of civilised life, they present a far more difficult task, in their conversion to true Christianity, than those wholly heathen tribes, who have come less in contact with that crude, dangerous civilisation, which is unsanctified by Christian truth.

My own experience of that work, as it is being carried on in South Africa, having been a long and varied one, I have this further reason for venturing to publish this account of some of that experience—the hope that, while the details of a life so widely different from that of England in this nineteenth century may prove interesting and amusing, they may also convey information of some value concerning those momentous questions, so much and so painfully discussed in this present day, as to the living power of the Christian religion to convert the whole world, and whether it is indeed effectual in reclaiming the most degraded portions of the human race. More than thirty years of labour among very mixed and varied races makes me deem myself not presumptuous in this attempt. I shall, therefore, while giving some little account of my various fields of labour, aim ever at setting forth clearly the grounds for a firm conviction that in the success of the preaching of the Gospel, and the spread of Christ's Church, in so many and various lands in this nineteenth century, we have a sure, convincing proof of the living power of that Gospel with which to repel the attacks of scepticism and infidelity.

For, in truth, the growth of Christ's Church in new lands during the last fifty years is a marvellous fact, and one which is only now beginning to make itself fully manifest. It would seem as if, just when an evil heart of unbelief, in departing from the living God, is so terribly prevailing in the old Christian lands, God, in His infinite mercy, is working this great work before men's eyes specially to convince all who are willing to believe that the Gospel of Christ Jesus is the one only power that can redeem mankind, and that it is effectual, everywhere,



for that great aim. Look at the vast growth of our own English branch of Christ's Church during the present century throughout the vast extent of our British empire, the widest ever known, and even far beyond it. Her seventy colonial and Missionary dioceses, which now exist, each forms a centre of life and light from which the true knowledge of Christ is being spread abroad. And when we think how small and apparently inefficient are the means employed, whether as regards men or money, the result appears only the more marvellous, and the power of Christ's Gospel the more evident. For what a very little band it is, after all, that has been sent forth to do so vast a work, in mere numbers wholly inadequate. And how paltry, in truth, are the sums that wealthy England, so overflowing with riches, has given and still gives for such a high and holy purpose.

And yet, as I have said, the results of these most imperfect means have been, or rather are, marvellous. For it is only now, in fact, that the fulness of those results is being manifested. For such a work is ever continuously multiplying itself. The growth of native churches, for one thing, is only just beginning to develop. Yet that is, doubtless, the one way in which the most abundant harvest may be looked for. It is with the growth of the Church as with the natural growth of a tree—the first beginning is slow, and its results small.

Take that of the branch of Christ's Church in South Africa, with which I am most familiar. Before Bishop Gray went forth in 1847, there were not more than ten or a dozen English clergymen in all South Africa, where now there are seven Bishops, besides the Island dioceses; and in the one diocese of Capetown alone over fifty clergy, besides very many catechists and Mission school-teachers. It may easily be imagined how deplorable was that old state of things. Even in Capetown it was about as bad as bad could be. The church—a great barn-like building, though erected at great cost, was in the hands of a joint-stock company. The one chaplain, supported by Government, commonly resided out of Capetown. When a poor person died the old verger—a singular and not over-blameless character—read the Burial Service at the grave; and sometimes on an emergency, he was sent for to baptise a child in danger

of death. Yet in Capetown itself there were thousands of English demanding, and many more of the poor neglected coloured races inviting aid. And everywhere there was much urgent need. In the larger towns were many English residents, and all over the country many more were scattered—sheep that had no shepherd.

The ministers of the Dutch Reformed Communion—generally in those days a very easy-going body of men—did some little, sometimes, for our countrymen. But to this there were two very great drawbacks—difference of language, and difference in religious faith and practice. Those who had been trained, however imperfectly, in the teaching of our English Church could never readily assimilate with others whose ways were so very different, although agreeing in acknowledging the main truths of Christianity; while for the poor coloured folk, living in large numbers amid Christians, in name at least, scarce any spiritual care was afforded. Some few of the more respectable among them were cared for and instructed by the better portion of the Dutch Reformed; and here and there praiseworthy, if not always very wise and effectual, efforts were made by other religious bodies. But the great mass of the servile population were left wholly untaught; and the worst and most ignorant of the Dutch population did not even acknowledge that their *schepsels*—creatures, as they called them—had souls to be saved; some even contended that the white man's heaven could not be theirs.

Great indeed was the good wrought by the apostolic zeal and labours of Bishop Gray in a field where they were so greatly needed. Everywhere he sent forth clergy, or a catechist at least, wherever an opening offered and means could be provided. Everywhere churches and schools were built, small and humble though many of those buildings were, yet affording some provision for pressing needs. At first men deemed that he was overdoing—weakening the work by making it too diffuse. But the result has fully proved his forethought and wisdom. Very few, indeed, of the posts which he then established had afterwards to be abandoned; while most of them have grown into large and important centres, from which the work is spreading

wider and wider. And it was not in his own sphere of labour alone that his influence was felt. His zeal did, in truth, provoke very many and stir them to many a good work throughout South Africa, which otherwise might long have been left undone.

In this work, in Bishop Gray's own diocese, it has been my privilege to take a part during twenty-six of the thirty-two years of my Mission life. But before proceeding to speak further of that, I must first give a brief sketch of the very singular spot in which the first six years of that life were spent—certainly the most remote point of the whole world inhabited by human beings. And it shows how vast was the sphere of work intrusted to the first Bishop of Capetown—of God's good providence alone it was that he was one so well able to perform it—that not only was the whole of Southern Africa intrusted to his sole charge, but also the little island of St. Helena, on the homeward track indeed, but 1,800 miles away; and, yet more, that most remote spot, almost in the centre of the South Atlantic, 1,500 miles from the Cape, and in a wholly different direction to St. Helena, to which I was first sent; and to which he, amid all his other arduous tasks, still found an opportunity to pay one visit.

*(To be continued.)*



### Notes of the Month.

THE Church in either hemisphere has good reason for thankfulness that the Rev. Canon Barry has accepted the responsibilities of the diocese of Sydney. The appointment is a noble one: it is noble of the Mother Church to give of her best and greatest, and it is noble of the Canon to respond to the call at a sacrifice, the extent of which it is not



ours to estimate. Such an act on the part of such a man will raise the level of the whole Colonial Episcopate: it recalls the days of Broughton, of Selwyn, and of Feild. Happy is the diocese of Sydney, if only it knows how duly to value the man who has given up so much for its good. The Society may well feel an unusual interest in this appointment. Through his whole career Dr. Barry has been a constant supporter and a frequent advocate of its claims; and few who heard his speech at the Annual Public Meeting in April last are likely to forget it. For many years Dr. Barry has served on the Board of Examiners, of which body he is at present the Senior member.

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THE Crown has selected another member of the Board for preferment, the Rev. Prebendary Cadman, whose appointment to a Canonry at Canterbury has given pleasure to his friends and satisfaction to the whole Church. In addition to his services as a member of the Board of Examiners, Mr. Cadman has long been, and still is, a valuable member of the Standing Committee.

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OUR latest intelligence from Tamatave is contained in a letter from the Rev. James Coles, the Society's Missionary there, dated July 9th. It will be remembered that the letter from Mr. Coles of which we printed part last month was written just at the time of the bombardment:—

“Tamatave being still in a state of siege and under martial law, I cannot write to you as fully as I could wish. I am happy to tell you that no damage has happened to the Mission property at Tamatave. I am afraid several country churches have been burnt. I am not allowed to pass the lines to visit neighbouring stations. All letters going and coming are opened, and no communication whatever with the capital is allowed. The last letter I received from the Bishop of Madagascar was dated June 8th. At that time he and all the rest of the Mission party were well, and not at all anxious as to their position. The Rev. H. Smith (Missionary) and family had left Ambatoharanana and gone to the capital for protection. The Rev. A. Jones (Missionary) and his wife are still at Andevoranto. From certain Indians I gathered that they were well, and that the Mission

property was safe, although the town had been sacked by the natives. Mr. W. Tibbey, who was formerly at Andevoranto, has been arrested by the French while trying to cross the lines. Food is getting scarce and dear at Tamatave. The Rev. David Johns (Missionary) is with me, but he does not know where his family is. I do not mean to leave the place until I am forced to do so; but I have heard that perhaps it will be necessary to destroy our buildings, they being so close to the fort."

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IT is proposed to hold a meeting of the Ladies' Association at Reading in the first week in October, when the Church Congress is assembled there. The Dean of York has kindly consented to take the Chair. Bishop Caldwell, the Rev. Berdmore Compton, and Miss F. Patteson, will address the meeting, and papers will, it is expected, be read on the state and prospects of female education in India, South Africa, and Madagascar, by ladies who have been engaged in the work. The meeting will be held in the St. Lawrence Institute, Reading, on Wednesday, October 3rd, at 3 P.M. The attendance of all who are interested in the progress of female education in the Missions of our Church in foreign lands is specially requested.

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THE Rev. George Scott, reporting on six months' work at Noumea, in New Caledonia, says that he has much cause for gratitude, and many reasons for being encouraged. During the half-year—

"I have married two couples, christened four children, made 850 visits to families, vessels, prison and hospitals, and distributed over 1,000 small books and tracts in four different languages in connection with these visits."

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AT the last Monthly Meeting of the Society, held on July 20th, fourteen Missionaries were added to the Society's list, all except one of them being men who are going out from England. These, with those approved during the previous six months, make a total of thirty-two since the beginning of the year.

Several of the vacancies, however, to which we have previously referred remain unfilled.

A Missionary is wanted for the Andaman Islands, which are in the diocese of Rangoon. An account of the Bishop's visit to them is given on page 115 of the MARCH *Mission Field*.

The filling up of the Professorship of Physical Science in Trichinopoly College, for which there have been some excellent applicants, has been unavoidably postponed, and the competition is still open. The Professor's salary is £500 per annum paid from College funds. He must be a graduate.

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THE following, just received from the Bishop of Ruperts-land, will show the kind of clergyman needed in his lordship's diocese :—

"The incomes of our ordinary Missions range from \$800 to \$1,000. We must try to get the people to promise to make up the \$1,000. At present prices, that is the lowest salary the clergy should have. We are always hoping, however, for living becoming cheaper.

"In most of the Missions we wish to get men, for there are no parsonages, and in several the field is quite new—no parsonage and no church.

"But we are preparing to have formal guarantees by the congregations, and thus I shall be able to write to you more definitely respecting individual Missions, or get Archdeacon Pinkham to write. I would NOT encourage—

"1. Any clergyman to resign £150 a year in England, or £140 and a house, with the idea of bettering his worldly position.

"2. Any clergyman of the age of fifty—in fact every year over thirty is a decided disadvantage for the ordinary Missionary.

"3. Any clergyman who has an idea of personally taking up land, or homestead, and farming.

"4. Any married clergyman, especially with a young family, who is at his wits' end to get ends to meet, and simply grasps at the unknown.

"We really want young, active men, of fair pulpit ability and open, hearty manners, as willing to rough it here on \$800 a year as in a home curacy of £100 or £120. The future is before them as God's leadings and their own conduct would open it.

"In the present crisis unmarried men would probably answer better—but if there was a parsonage there is another side to this question, if the wife was a suitable partner."

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THE Rev. E. L. Coakes, who, it will be remembered, moved from Umtata to take up the new work which was urgently needed in the Transkei, where his Mission is called St. Peter's, speaking of his new work, says:—

"I have now been in charge of St. Peter's for twelve months. There have been 201 baptisms, sixty-five being adults."

### REPORTS RECEIVED.

Reports have been received from the Rev. J. Peter of the Diocese of *Colombo*; T. Button and H. G. S. Gibson of *St. John's*; S. M. Samuelson of *Zululand*; W. H. R. Bevan and G. Mitchell of *Bloemfontein*; R. B. Morgan of *Sierra Leone*; T. L. Ball of *Quebec*; R. Lonsdell of *Montreal*, and P. B. Reagh of *Nova Scotia*.

## Society's Income for 1883.

### A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—July, 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	18,770	3,803	2,524	25,097	46,048
SPECIAL FUNDS . . . .	4,367	—	4,239	8,606	16,435
TOTALS . . . . .	23,137	3,803	6,763	33,703	62,483

### B.—Comparative Amount of Receipts for the General Fund at the end of July in five consecutive years.

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collec- tions . . . . .	£17,760	£18,963	£19,398	£21,872	£18,770
Legacies . . . . .	6,028	6,968	3,624	4,085	3,803
Dividends, Rents, &c. . . . .	3,179	2,865	2,756	2,819	2,524
TOTALS . . . . .	26,976	28,816	25,788	28,276	25,097



# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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OCTOBER 1, 1883.

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## *PROVINCIAL SYNOD OF RUPERTSLAND.*

FORMATION OF THE NEW DIOCESE OF ASSINIBOIA.

**T**HE four dioceses of Saskatchewan, Moosonee, Athabasca, and Rupertsland, met by representation on August 9th, at Winnipeg, in Provincial Synod. Since the date of the last meeting, four years ago, much has happened ; in no ecclesiastical province has a similar interval produced such a marvellous change in the aspect of material things and the work before the Church, as the Province of Rupertsland finds in the contrast between the years 1883 and 1879.

Divine Service, with a celebration of Holy Communion, was held in St. John's Cathedral, Winnipeg, when an able and important sermon was preached by the Lord Bishop of Saskatchewan from the text :—

“Psalm exxvii. 1.—‘Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain.’

“We are engaged in building a great house. We are occupied in watching over the interests of a rapidly growing city. We meet as the Provincial

Synod of Rupertsland—the representative of the grand old historic Church of England in Manitoba and the North-West territories. Pause, my brethren; think for a moment what this assembly is, and what a sphere of action lies before it. It is the chief Synod of England's Church in this country—that true portion of the Church catholic adhering faithfully to the oldest forms of government and worship, holding fast by the unchanging truths of the everlasting Gospel, as embodied in creeds agreed upon by the undisputed general councils, thus maintaining its union through the blessed memories of more than 1800 years with Christ's faithful followers of all ages and countries up to apostolic times. Such is the Church that this Provincial Synod represents. And what shall I say of the sphere of action that God in His Providence has assigned to it? My mind shrinks back appalled at the greatness of the work—the vastness of the responsibility. I flee for refuge to the words of my text. I hide myself under the shadow of God's Almighty power. We build, but God is the real builder. We are but instruments in His hands. We watch, but our eyes are often heavy with sleep. How blessed, then, the words, 'Behold, he that keepeth Israel shall neither slumber nor sleep.' The sphere of labour, how wonderful it is! Manitoba, that but a few years ago was a great untrodden waste—its boundless prairies one vast sea of grass, that often, when summer heats had done their work, became a sea of fire, is already the home of a great population. Towns and cities have sprung up within its bounds with a rapidity that far outstrips anything yet experienced in the history of England's colonies. And these vast territories of Assiniboia and Saskatchewan, and Athabasca, what of them? Do you doubt the certain splendour of their future? Onward toward the snow-peaked Rocky Mountains the tide of immigration is already flowing. More and more rapidly it will continue to flow until the territories of to-day will become populous and powerful provinces. The days of their isolation are over. Busy millions will soon find their homes in these regions, so wonderfully fertile, and yet for so many ages only vast solitudes, untrodden by the foot of civilised man. And of these millions how vast a number will have been trained in the doctrine and liturgy of England's National Church.

"My brethren, let this be a day of heart-searching with us all. We have met twice before in Provincial Synod, but the importance of this is far in advance of that of either of the other two. Then we were looking forward to great changes that we felt sure were coming upon the country. To-day we are in the midst of these changes, and our most earnest prayers as well as wisest counsel and most vigorous efforts are needed to enable us to meet them. Let us be sure that God is with us before we gird ourselves for the battle."

The Bishop concluded with an eloquent appeal for unity, and said:—

"No worldly wisdom, no human energy, no mental power will secure the progress of the Gospel if the presence of God, the Holy Ghost, is



denied. There will be no times of refreshing for God's heritage, the channel of grace will be dry, the collective action of the Church will be weakened, her right arm will be paralysed, she will become shrunk and withered, and ready to die. Now, then, my brethren, while our period of probation still goes on, while as yet the startling words of an unchangeable doom—"Too late ! too late !"—have not sounded in our ears, now, in this our accepted time, in this the day of our merciful visitation, let us pray for grace that we may 'stand fast in one spirit, with one mind striving together for the faith of the Gospel.'"

Afterwards the Synod was opened by the Metropolitan, the Most Rev. the Lord Bishop of Rupertsland, who began his remarks by saying :—

"The period of four years that have elapsed since our last meeting in 1879 has seen a wonderful change in this country. The population has been doubled, and there is a vast area of our prairie land peopled by small settlements. But the change cannot be adequately measured in this way. We have to look to the future. The Canadian Pacific Railway crosses now the whole south of this Ecclesiastical Province, uniting Lake Superior with the Rocky Mountains. There will soon be branch railways—themselves, indeed, great trunk railways—to the fertile belt of the Saskatchewan, traversing the proposed Province of Saskatchewan, and to the Peace River. The immigration to this country increases year by year. But if the harvest promises to be great, truly the labourers are few. In the Province of Manitoba there are already hundreds of settled townships, mostly, no doubt, very sparsely occupied, without a resident clergyman of our Church. In a few years there will be the same story in the Province of Saskatchewan and Alberta. But the most pressing, or at any rate the most striking, necessity at present is in the portions of the dioceses of Rupertsland and Saskatchewan, comprised in the Province of Assiniboia. The S.P.G. Missionary at Regina is the only settled clergyman for the new settlers. There is also a Missionary of the C.M.S. at Touchwood Hills for the Indians. There is, besides, a travelling Missionary along the line, and we hope further assistance may also, when the vacation is over, be given from St. John's College. Indeed, if clergymen could be obtained, one or two new Missions could be occupied. But within the past year small towns have risen up along the whole course of the Canada Pacific Railway through that Province, and there are many settlements in the eastern part of it. I hope we may be able to set apart this Province of Assiniboia as a new Bishopric. An active Bishop will be the best means of strengthening the Church and finding the necessary money and men for the needed Missions. I think I should acknowledge the welcome help given at many of our new settlements in the dioceses of Rupertsland and Saskatchewan, by the visit of the Rev. W. H. Cooper, kindly sent out by the S.P.G. We also have heard with no small interest and sympathy, that the story of our growing spiritual needs in the vast expanse of country receiving immi-

grants, has led the Hon. and Rev. Canon Anson, Rector of Woolwich, to give up his valuable and important living, and dedicate himself to the Mission work of the Church in our North-West."

In the course of the subsequent business the following most important Resolutions were agreed to with regard to the formation of the proposed new diocese of Assiniboia:—

"First: Whereas the Bishops of Rupertsland and Saskatchewan have consented to the separation from their dioceses of such portions of their respective dioceses as lie within the district of Assiniboia in the North-West Territories, as defined by the Dominion Parliament, and set forth in the map under date 15th March, 1883,

"Therefore the Provincial Synod hereby forms the said Province of Assiniboia into a diocese to be known at present as the diocese of Assiniboia.

"Second: The Provincial Synod hereby authorises the Metropolitan to inform the Lord Archbishop of Canterbury, Primate of this Province, of the formation of the diocese of Assiniboia, and to request the Primate to appoint a Bishop for the said diocese as soon as His Grace is satisfied with respect to the provision for the support of the said Bishop.

"Third: That the new diocese of Assiniboia is hereby placed under the episcopal jurisdiction of the Metropolitan until a Bishop shall have been consecrated, and that in the meantime the Provincial Synod would suggest that the Metropolitan should issue a commission, as soon as convenient, to some clergyman who should act as his commissary in organising Missions, and in the general superintendence of the diocese."

As regards the Society, and indeed the whole Church of England, the importance of all this cannot be overestimated.

We must beg our readers to endeavour to realise the pressing needs of the Church in the great North-West country. There is now an opportunity (if we show ourselves in any degree equal to it) for our being God's instruments in laying the foundations of a great spiritual building equal for size and strength to any in the Colonial Church. If we fail now, the opportunity will pass, and in those parts where irreligion will not run riot, other hands than ours, other agents than those of the Church of England will take care for the souls of men. Already others show a zeal which should provoke us to a godly jealousy, and stir us up not to let this generation and the millions of the generations to come in Manitoba and Assiniboia be without that union of Evangelical truth and Apostolic order which we at home are so thankful that God has given us in our mother Church.

For the three dioceses of Algoma, Rupertsland, and Saskatchewan, the Society continues to make its Special Appeal, besides largely helping them from its General Fund.

The sums voted last year and this year, including the ordinary annual grants, the additions to them, and some large "single sum" grants, amount together to no less than £14,290.

But much more should be done, and especially in connection with the new diocese of Assiniboia, which, as had been foreseen, the Provincial Synod of Rupertsland was compelled to determine to establish.

Assiniboia has often been mentioned in our pages. It is the new province lying to the west of Manitoba, and the new diocese will relieve both the dioceses of Rupertsland and Saskatchewan. A very large proportion of the immigrants passing by Manitoba go to Assiniboia. The first clergyman in the whole of this province (with the exception of a C.M.S. Missionary to *Indians*) arrived there only in the month of December last.

Three months before there was no one at the place now called Regina.

When that first clergyman (the Rev. A. Osborne) arrived last December, there were 1,100 people, and it has since rapidly increased. It is made the *seat of government* of the North-West Territories, and round it for many miles are villages and settlements springing up, especially along the line of railway.

The Synod have rightly resolved that the Church should occupy this land with a Bishop as well as clergy. There were also resolutions passed as to the desirability of forming two other dioceses, to be called respectively Alberta, and Southern Athabasca, and the formation of the latter was definitely agreed upon.

We trust that the Society's friends will make every endeavour in their power to render it such help as will enable it by still further grants to promote the Church's work in the North-West.



## ST. JOHN'S, KAFFRARIA.

DEDICATION OF ST. JAMES'S CHURCH, UMTATA.—POLITICAL  
HINDRANCES.



THE following is a report from the headquarters of the diocese at Umtata, by the Rev. A. G. S. Gibson, who went there early last year. These notes of his work bring us down to last midsummer. The gathering of clergy, to which he refers at the beginning, was due to the summoning of the Diocesan Synod, which elected the Rev. Bransby Key to be Bishop-Coadjutor, whose consecration, as we have recently heard, has now taken place:—

“On April 15th, the church of St. James, in the town of Umtata, for the use of the European congregation, was dedicated to the service of God by the Bishop of the diocese, in the presence of sixteen of his twenty clergy. (Our churches have not hitherto been *consecrated*, because no titles to land have been issued; but this difficulty will, I trust, shortly cease.) The church is an oblong building, with one main aisle, the choir raised one step above the level of the nave, three steps within the rails; on either side of the sanctuary is a vestry, accommodation for about 350 people, *i.e.*, 100 more than the Pro-Cathedral can at present hold. The east window is of stained glass, representing the Crucifixion, with the legend, ‘It is finished.’ The walls of the church have been nicely decorated, at their own expense and with their own hands, by members of the congregation. St. James’s is a mile distant from the Mission, being about half way between that and the camp, the two-mile area being almost entirely covered with huts or houses, though more sparsely on the camp side.”

Mr. Gibson sends us a list of very numerous Sunday, Holy Day, and week-day services in the several churches, and, speaking of the advantages of the new church, says:—

“The effect of the transference of the services has been undoubtedly good. The number of communicants on both Sundays and other holy days has considerably increased ; there is generally a fair sprinkling at the daily Evensong (often including the Resident Magistrate and his wife) ; there is an increase of about 15s. per Sunday on the offertories ; the Cape Mounted Rifles have re-commenced a church parade, attending morning service, and the laity exhibit great interest in Church work. We have now a fairly-attended surpliced choir, and three laymen who read the lessons.

“The opening of St. James’s has enabled me to transfer the Kaffir services in the Pro-Cathedral to more reasonable hours.

“I am glad to be able to give a good report of the location school. The number of children attending has risen to about thirty – more than the hut can very comfortably accommodate. I have purchased a small house close by, and, having obtained a Government grant of £30, have secured a certificated teacher, a married Gaika, who will take over the school. This will set the Rev. J. Ntsiko free for evangelistic work in the neighbouring kraals, which is much needed, whilst the Rev. J. Bean is likely to be soon moved from Umtata. The children are making good progress, and are apparently very fond of the school, attending more regularly since the erection of a bell.

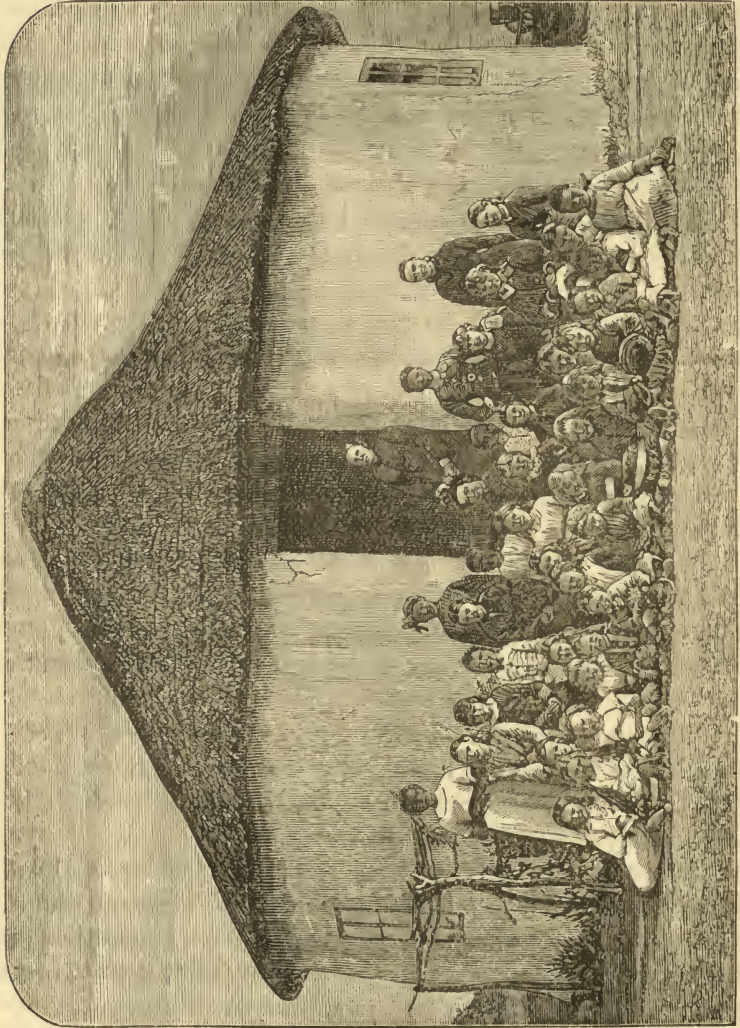
“Johannes Mkeiha, resident at Jungxe (twelve miles distant), is acting as evangelist in a large circuit in that neighbourhood.

“I have been disappointed of the schools for which I had hoped at Mpeko Elliotdale, and Jungxe.

“At Mpeko, the request came from Henry Maya, a Fingo ; but he had no right to any land there, and Gangelizwe refused permission to erect a school ; nor could Maya guarantee more than sixteen children, whereas thirty are required for a Government grant, and without that I could not pay a teacher.

“At Elliotdale, a white man made the application, promising land and (on my suggestion) three huts. This position would have given us the key to Bonwanaland, where no denomination is as yet at work. I three several times arranged with the

Resident Magistrate of that district that he should hold a meeting there to solicit their support; twice I started for the



GIRLS' SCHOOL, UMTATA.

purpose, but on each occasion he was obliged to postpone it again, and his personal canvassing seems to have been unsuc-



cessful. The final obstacles have arisen in the shape of money difficulties, and the appointment of a fresh Resident Magistrate.

“At Jungxe, the head-man was very anxious for a school, and guaranteed thirty children. I promised a teacher, and undertook to meet the Government grant, if they would put up two huts. I concluded that the matter was settled (Gangelizwe having given his consent), but have since found that the chief's right to that ground is disputed, and that the head-man is in a difficult position, owing to his being suspected of too great a leaning towards the white men. It is therefore probable that a delay will at least ensue. I think, however, that a small school might be kept in one of their own huts by Johannes' daughter, as a beginning, and shall try to arrange this shortly.

“The above disappointments illustrate one of the great difficulties in Missionary work in this country, under any form—I mean the political difficulty. The natives fear that the formation of a school is the thin end of the wedge, and that they will be forced to give up all their customs (harmless or not), will have their country inundated either with Fingoes (who are very grasping), or with white people, and will eventually come under European laws and administration, which they cannot understand and do not like, and which are in their practical working here inferior to the native government, the general effect of which is good and orderly. The chiefs, on the other hand, fearing to lose their position, not unnaturally do not look with a very favourable eye upon that which they think is the beginning of the end. So that we have in the scale against us the strong influences of personal feeling, patriotism, and conservatism.

“I have this month commenced a fresh monthly out-service, the first service of the Church which has ever been held, I believe, in Pondoland West. The people here are so scattered that it has seemed advisable to select two centres—Cooper's, twenty miles, and James's, thirty miles away. We had a very hearty and enthusiastic service on July 1st—a congregation of eighteen, one of whom had ridden twenty-five miles that

morning, whilst another party had been four hours *en route* with oxen. After service, the women and children gave me 4s. towards the purchase of prayer-books and hymn-books for the services, and the men £2 and three bags of mealies towards my horse expenses. I shall go to each of these two centres every other month.

"There are in Pondoland West about fifteen European families belonging to the Church. In Tembuland, outside a five-mile circuit from Umtata, about twenty such families. The latter are partially provided for by my Umtentu service on the 3rd, and Mnganduli on the last Sunday in the month.

"It will be seen from the above report that the work here necessitates the presence of at least three clergy, two of whom must be priests. We are at present four resident here, but the Rev. W. M. Cameron holds no parochial charge, although kindly taking the bulk of the Kaffir services. I have for some months been anxiously trying to obtain the assistance of a University man in priest's orders to be placed in special charge of St. James's, who might develop the parochial work in the town and look after the Cape Mounted Rifles, as it is impossible for me to do, with my other duties. The Rev. J. Bean is also shortly to be removed, when the parochial staff will be reduced to Rev. J. Ntsiko and myself.

"It is a matter of satisfaction that the Church of England Temperance Society has been revived here. There has lately been a considerable movement in favour of its objects, and we have arranged for monthly meetings of the Society."



## PRETORIA.

LOSING THE TRACK ON THE MOUNTAINS.—PREPARATIONS  
FOR A KAFFIR ATTACK.—DEAL KRAAL.—COMMANDEERING.  
—THE SPELOUKEN.



WE have received some interesting reports from the diocese of Pretoria.

The Rev. Henry Adams, of Lydenburg, went to attend the first Diocesan Synod in Pretoria, and thus describes his journey :—

“Several interesting adventures broke the monotony of a 600 miles’ journey. Since you ask Missionaries, in your annual circular, to mention interesting incidents which give variety to their ordinary parochial work I will briefly record two.

“Towards the end of the first day I lost the road, and had to off-saddle for the night on the top of a range of mountains. Sleep was out of the question, for a steady downfall of rain drenched and gave me cold shivers. For nine hours the following day I wandered on foot, leading my horse, in search of tracks. The continual ascent and descent of rocky mountains proved too much for the horse, so I had to abandon him, saddle, saddle-bags, and everything, and tramp on over mountains and through ravines. There appeared to be little chance of my ever turning up at the Synod ; indeed, for a long time I doubted if I should ever see home again. However, towards evening I sighted a house, and soon my swollen and blistered feet, almost shoeless, had rest. The next day the horse and baggage were obtained, and I pushed on, reaching Pretoria just too late for the first sitting of the Synod.

“I returned home *viâ* the De Kaap Gold Fields. A friend drove me 240 miles, leaving me, according to agreement, to do some fifteen—half on horseback, half on foot. The latter part had its adventure. It was Sunday, November 12th ; I was trying hard to get to the Fields in time for a morning service. About 9 o’clock in the morning I commenced the ascent of a steep mountain, then enveloped in thick mist. One hour’s climbing and I was on a peak, but not the right one. Another long wandering on mountains, mist this time proving a formidable foe to the recognition of tracks. At last it lifted, and far ahead I saw a waggon road. To get to it was the work of two hours, and involved a perilous descent of a precipice. Difficulties of deep streams and ravines and thick woods had to be overcome. At last the road was gained, and after following it a few miles came a mountain, demanding an hour’s climb ; then ten miles of fair waggon-road, and at 5.30 P.M. I was at the Central Camp of De Kaap Gold Fields. Preparations were at once made for Divine Service, and a



very bright and hearty one we had. The Gold Commissioner's tent was not only crammed, but many men remained outside throughout the service. During a three days' sojourn there I was enabled to visit nearly every tent, and had many opportunities of privately reasoning with men about righteousness and the world to come. Every one appeared delighted at the opportunity of having Church service again. I came away with a strong belief that a great work for Christ is to be done with the 'rough and ready' diggers of De Kaap.

"On my return home I found our little town had made every preparation for a midnight attack by Kaffirs, war having recently broken out with Mapoch, a chief located in our district. Our jail had been converted into a laager, the moat deepened, the drawbridge made ready to cut us off from besiegers. Inside tents were pitched, and, in safe custody of the jailer, were many bundles of valuables.

"Five night-guards had been organised, every man and youth in the town, without exception, taking his turn in keeping sentry. Each guard has a building on the outskirts of the town, a corporal, and about ten men—total number of men and youths in the town fifty-one, a small force to be pitted perhaps against one thousand Kaffirs!

"The signal for the townsfolk to rush to the laager is three gunshots and the ringing of the church bell.

"Of old my time has scarcely proved sufficient for the threefold duties of deacon in charge, schoolmaster, and student for priest's orders; to find a volunteer's work added to these was no agreeable surprise.

"Church congregations and offertories are now small. Many of our men are at the front fighting. On Sunday mornings several have just come off guard, in the evenings several are just going on—these are the obstacles to steady continuity of Church work. Again, at a time of Kaffir war everything seems unhinged, people are unsettled, doubtful of the future, and especially put out by demands of money and provisions for carrying on the war.

"Christmas Day, however, we spent very happily. Our pretty little church, made prettier by willing hands (working from 6 till 10.30 that morning), was well filled, the festival singing heartily rendered, and, I trust, the minds of many roused to think of a better country where there shall be no more war."

The Rev. C. Page Wood at Potchefstroom has, it will be remembered, undertaken work at Deal Kraal among natives, as well as native work in Potchefstroom. He says in his Report:—

"I have only the progress of the Native Church in this town to allude to. They have been working very willingly to make the building somewhat more presentable in appearance. Altar-steps, altar reading-desk, and lectern have been supplied by their efforts, and the interior has, at any rate, a decent aspect. I believe I shall be able to present for confirmation

between thirty and forty, but not members of this congregation exclusively. There will be several from Deal Kraal and Vaal River Location. The fear of being commandeered has dispersed the natives hither and thither once more, or the number of candidates would have been much greater.

"I very much need help in dealing with this new flock. Most of them being employed as servants in town, their opportunities of coming together are necessarily restricted, and they cannot accommodate themselves to my times. I have also to be careful not to give offence to their employers, many of whom have as yet, I am sorry to say, but a faint recognition of the propriety or advantage of their attending church at all. I ought, therefore, to be able to meet them in their most frequent congregation, which is on Sunday evening. This I am never able to do, and only occasionally on Sunday afternoon. They have one week-day evening service, but this few only are able to attend. But for the gratification of this desire for help I am afraid I and they must be content to wait."

Commandeering has unsettled all the Missions. The Rev. J. P. Richardson writes from Zeerust that his Hottentot acting-catechist had not had an opportunity of being confirmed, and that therefore he took him with him as his waggon-driver to Pretoria, that he might present him to the Bishop. This man's confirmation was for several reasons satisfactory, not least in connection with his position as acting-catechist; but, wrote Mr. Richardson:—

"Some of our members have privately left to escape compulsory service at the seat of war, and taken refuge in the neighbouring states. Joseph, the Hottentot, has himself been commandeered (as the term is), and I have endeavoured to get him released, but up to the present do not know with what success."

This sanguine conclusion is happily followed by a postscript:—

"I am glad to say that my appeal for the release of Joseph has been kindly responded to by the Government official, and that that care has been removed.

"In regard to the main work here, viz. the congregation attendant at the Church, matters are not as satisfactory as I had anticipated; but I can only look forward to the future with hope and a prayer that the next quarterly report will be able to show a brighter aspect of affairs."

The Rev. C. Clulee, who joined this diocese from that of Capetown, says:—

"My first real work was to visit the north-eastern parts of the diocese the Spelouken, and the 'Wood-bush,' and the village of Marabastad on the way, with all other members of the Church living in isolated farms,

whether as owners or employés. I was absent twenty-six days. The Spelouken is a beautiful stretch of country, formed of hills and valleys (hence its name), and peopled generally by numerous tribes of Kaffirs. The part of the country where the people lived to whom I was particularly sent, is about thirty miles within the tropics, just under the magnificent pile of the Zoutpansberg range of hills. These people are simply store-keepers among the Kaffirs. The majority of them are Scotch, and most of them single men. The Churchpeople are only *nine* in number, all men. Some are married to Dutch women. They still retain some feeling of religion, though a good deal of that arises perhaps from the oppressiveness of having nothing to do on Sundays.

"From the Spelouken the 'Wood-bush' lies to the east—slightly south—about sixty miles distant. The 'Wood-bush' is more properly forest. Down the steep ravines, between huge rolling hills, and sometimes on the steep hill sides, there are groups of primeval forest, chiefly of hard wood—so dense with trunks of old trees fallen down, and festoons of creepers hanging from bough to bough, that a pathway through has to be hewn with the axe, with great and slow labour. Yet the trees are mostly small, though tall and straggling; but in some instances the forest extends for forty or fifty miles.

"In every considerable 'bush,' or group of these trees, one or more families of sawyers find work and a livelihood; and these are the people I went to visit. Some of them are from the forests of the colony, some from Natal."

He gives a sad picture of the effects of living without religion on English people, educated and of good origin.



### THE PONGAS MISSION.



THE Mission from the West Indian Church to West Africa is of singular interest, alike in its origin and the character of the work. The Rev. R. B. Morgan, of Farringia, describing the extent to which the natives of West Africa are swayed by superstition, gives the following as an example of the fearful cruelties it produces:—

"Should an alligator catch a person who goes to the river to fish, some poor victim is laid hold of by the family of the person who was caught, in case of there being a previous quarrel between the two; and in many instances, if even there is no quarrel, but upon a foolish and ungrounded



suspicion, is made to drink sassy wood—a deadly poison. It is believed that God does not allow wild, ferocious animals to molest human beings, unless under very strange circumstances. Death generally ensues a few hours after, and then it is said, as if this ordeal was convincing enough, ‘He or she was a witch.’ There is, however, an antidote against this poison—which one can get through family influence, or for money—which is generally given the night before, so that when the sassy wood is given it is soon cast up again, and that person is clear; and should he ever be taunted with the name of witch, he may sell into slavery his tormentors, and all that appertaineth to them. The belief in these absurdities warps the mind and makes their votaries resort to charms, gregrees, and such like delusions.”

The allusion to the selling of the slanderer into slavery attracts our attention as reminding us of the continued existence of this evil, with its natural fruits, in constant wars between the native tribes, in which the chief motive is the acquisition of slaves; the difficulties in the way of the Church’s work—difficulties both for bond and free, inseparable from the institution, besides all the private hardships and individual sufferings. The descendants of those, who were torn away from their homes in West Africa to be slaves in the West Indies, and became there Christians and free, are now labouring for the conversion of their kinsfolk in the land of their origin, where the scourge of slavery still causes wars, brutalises domestic life, and opposes the work of the Gospel.

The Rev. S. Hughes, of Fallangia, gives in his letter some interesting notes. He refers to two who are hearers of the Word, and tells of the death of the oldest Church member in the Mission.

“Mr. O——, of Sangoyah, and his mother, have been regular attendants with their people at divine services. Through the former we have got Sambar, a Mohammedan, to worship regularly with us every Lord’s Day morning. This Mohammedan first came to church on the third Sunday in Lent, when the story of Joseph and his brethren formed the subject of the first lesson, and the sermon. He was much struck he said, with the sermon, and since then he never missed his place, during which time, I think, he has heard, as never before, of the one great sacrifice made for sinners, which it fell to our lot to exhibit to our people during Lent and Easter. There is another proselyte of the gate. At present he would not enter into the church under any consideration, but would seat himself within hearing of the Word of God read and preached. This is a much younger man, a little more intelligent than

Sambar. He has bought a primer and other elementary books to learn to read English. I gave him a copy of St. John's Gospel in Arabic, which he can read and understand. Who knows the working of the Holy Spirit? He may yet come in.

"John D'lon, our oldest Church member, died on Sunday, February 25th. He was the most intelligent *uneducated* native I have come in contact with in the Susu country. He was one of the first interpreters of this Mission. He served under the venerable Leacock, of blessed memory, and subsequently under Messrs. Neville and Phillips. For a long time D'lon was fast holden by Satan a captive. He was fast bound with a strong chain—the chain of gin and rum. At one time, it is said, he was very badly off. Gradually he was led to see his shame, and long before his death he was a changed man—quite sober, decent, and useful. He was in his lifetime a living history. He could tell minutely and correctly all that ever happened in this country in connection with this Mission, from their first landing at 'Tintima' down to the time of his death. Many pleasant times I had with this man, and very often I spoke to him of his soul's salvation. He so mended his life as to be a fit applicant for the Holy Communion; and although he had not the privilege of the same before his death, yet I fully trust he is now a partaker of the rich inheritance of the saints in light. He died in the faith of Jesus, and in the hope of a glorious resurrection."



## MADAGASCAR.

### THE LATE QUEEN, AND THE NEW ONE.



OUR latest news from Madagascar is contained in a letter from the Bishop, dated Antananarivo, July 20th, giving some account of the funeral of the late queen and the accession of her successor.

"There is nothing to report further here except the death of the Queen Ranavalona II., and the succession of Razafindahetz, under the name of Ranavalona III. She is a young widow of good repute and a Christian; and all the people seem much delighted with her. There were two other candidates for the throne, who would have been very unsatisfactory persons. The funeral took place at Ambohimanjery on Wednesday last, and was preceded by a ceremony at the Chapel Royal. The coffin was brought in amid the greatest hubbub, only possible, I should think, in Madagascar. The queen's body had been previously sent to Ambohimanjery, so the whole

proceeding was 'got up' for the edification of the foreigner. This was on Monday. On the Friday before, the committee of which I am chairman met and determined to present 100 dollars from the collective body of foreigners of whom we are the representatives, and I presented this on Saturday at the palace as a funeral offering. Of course, Tamatave is entirely cut off from us, and we hear nothing at all of what is taking place upon which we could rely. At Andovoranto, with which place we can still correspond, Mr. Jones holds his own with some difficulty and at considerable peril. The town has been looted, with the exception of the foreign station, by a gang of robbers, acting, I am sorry to say, under the inspiration of the general of the native authority. So soon as I heard from Mr. Jones I communicated with the prime minister, who immediately sent men down to put the offenders in chains; so I hope all is quiet.

"A meeting of the Committee was held at Faravohitra on July 14, the Right Rev. Bishop Kestell-Cornish in the chair, when the following resolutions were adopted:—

"(1) Proposed by Rev. W. E. Cousins, and seconded by Rev. L. Dahle, 'That this committee, having received a letter from Andriamifidy informing it of the death of Ranavalona II. and of the accession of Ranavalona III., hereby expresses its hearty sympathy with the prime minister and people of Madagascar who have thus been bereft of a most enlightened and benevolent sovereign. This committee also desires to express its confidence in the new sovereign, and wishes for her and her people a bright and prosperous future. It also thankfully observes the assurance of the Government in the letter that friendly relations with our foreign nationalities will still be maintained.' (2) Proposed by Mr. Wilkinson, and seconded by Mr. Pitman, 'That the secretary be authorised to forward the above resolution to the Government inquiring at what time it will be convenient to receive the visit which the members of the various nationalities represented on the committee hope to be allowed to make in person. (3) Proposed by Mr. Pitman, and seconded by the Rev J. Richardson, 'That in accordance with Malagasy custom the sum of 100 dollars (£20) be presented by this committee as a funeral offering, and that an invitation be sent to all foreign residents requesting them to accompany the committee when the presentation is made.' (4) Proposed by the Rev. L. Dahle, and seconded by the Rev. W. E. Cousins, 'That in accordance with the second resolution of the meeting held on July 3, a general meeting be called for Monday next, at 2 p.m., at Ambohijatora.'

"At a meeting of foreign residents, held at Ambohijatora on July 17, the Right Rev. Bishop Kestell-Cornish in the chair, and attended by twenty-eight British subjects, eleven Norwegian, and three American citizens, the following resolution was adopted:—Proposed by Mr. H. E. Clark, and seconded by the Rev. J. Taylor, 'That this meeting is of opinion that the committee merits its best thanks for the action they took on the receipt of the information from the Government with regard to the death of the late queen, and hopes that this action may be the basis of some future united action in all their dealings with the Government on questions of common



interest. Signed, Robert Kestell-Cornish, Bishop of Madagascar, chairman ; W. Wilson, secretary."

Bishop Kestell-Cornish is thankful to hear of the Society's new grant to his diocese, which was made in May last, for the purpose of opening a new Mission at the town of Mahanoro, where no Mission at all has been begun. The grant was, of course, made long before there was any prospect of the Missionary work being interrupted by the war—but the Bishop looks forward to its being useful at an early date.



### THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE  
OF CAPETOWN.

*(Continued from p. 316.)*



HUS then, when I first left England in December, 1850, it was to go to the one most remote, lonely spot in the whole world inhabited by any of our human race—Tristan D'Acunha ; a little island (more correctly, a lofty volcanic mountain) which stands out almost in the midst of the South Atlantic Ocean—that vast ocean, whose great depths admit so very little land to rise above its surface. This island, with two others only a few miles off, was evidently raised by some violent convulsion from the bottom of the ocean. All around, directly you leave their immediate neighbourhood, you are in some of its deepest waters. Tristan itself rises to a height of over 8,000 feet, its summit terminating in a large crater, which now holds water where fire had once burst forth. The other islands are much lower, and Tristan only is inhabited. Though in sight of each other, they lie too wide apart for frequent resort, and the very name of one—Inaccessible—shows how very difficult it is to effect a landing upon it, which can only be done at one or two

spots in very calm weather. Of Tristan itself the only inhabited part is a strip of land at the base of the mountain, at the north-west corner, stretching some four or five miles along, and about a mile in width at its widest. At its back rises the huge



INACCESSIBLE ISLAND.

mountain, thousands of feet above, and in front nothing but the wide ocean is to be seen.

On this narrow strip of land a few sailors have from time to time settled down, and they and their children have formed

this little remote settlement. Their very nearest neighbours are at St. Helena, some 1,200 miles to the north; while the nearest points of Africa and America lie respectively 1,500 and 1,800 miles to east and west, with only the vast Southern Ocean on the south.

The Governor of the Cape formed the plan of founding an English settlement in that most out-of-the-way place. As about a hundred souls were sent there, some of them skilled artisans, with every appliance for erecting buildings, &c., besides a good supply of stock, it was effected at a cost of many thousands of pounds, and, worst of all, of some sixty human lives. For immediately the fact was known in England the whole party were at once ordered to return to the Cape. But while a sloop of war was lying at anchor off the island to receive some of the stores, &c. which were to be carried back, a heavy sea sent her ashore, and over sixty of her crew were drowned. Such was the sad close of the wild scheme to colonise that most lonely spot.

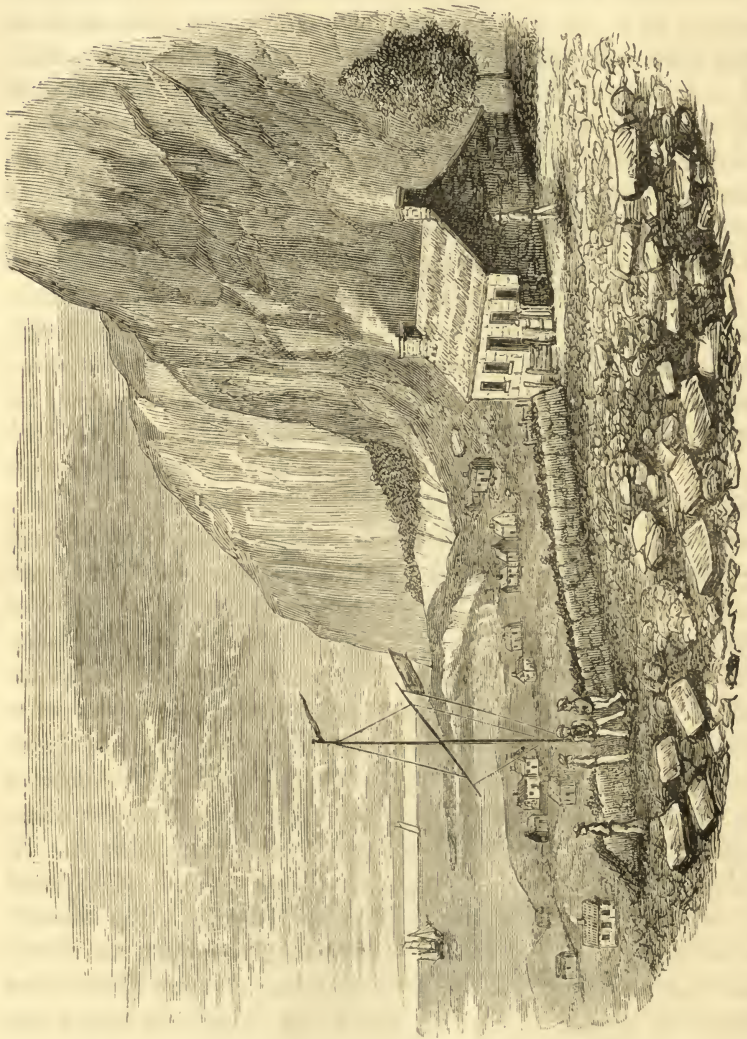
However, when the order came for the whole party to return, three of the men asked and obtained permission to remain. One of them, a corporal of artillery, named William Glass, had with him his wife, a coloured woman of Capetown, and two little children. And thus these six souls were left for a while alone in that remote spot in mid-ocean. And for four years that woman never saw one other female face, save that of her little daughter. But gradually one man after another, all sailors (for the two men who first remained with Glass soon went away), settled down upon the island; and having carried out a scheme of importing wives from St. Helena, which answered better than might have been expected, soon began to fill it with a native population. But I am not going to repeat much about the history of this little spot and its inhabitants, having already, soon after I left the island, published an account of it; and in that or some other form it may have already met the eye of those who read these pages. Suffice it to say, that the report of a clergyman who had touched at the island on his way to Ceylon, in 1848, moved a gentleman in England to provide the means, and myself to offer to go out to minister to these remote islanders, then about a hundred in number.



Accordingly, in the end of November, 1850, I left England in a small barque bound for the Cape; and, after a somewhat rough and tedious passage, we neared the island in the beginning of February, 1851. Our first sighting it was a remarkable instance how the whole course of our lives so often turns on what seem very little things. Our captain was bound to land me only on condition of his being able to make the island in fine weather. When very near the spot, for two or three days it was very cloudy and rainy, and almost a dead calm. Then followed a fine, clear day; and by our observations we ought to have been sailing direct upon the island. But no island could be seen, though from its great height it can often be sighted at a great distance. Heavy clouds hung on the horizon; otherwise, the sky was cloudless. All was perplexity and doubt. Some even affirmed that the island must have sunk down beneath the ocean about as suddenly as it had shot up from its depths. At last, about 4 P.M., our usual dinner hour, the captain gave up in despair. He had already lost more time than he felt justified in losing, in his endeavour to land me; so he now ordered the ship's course to be altered direct for the Cape, and we went down to dine—none of us with much appetite, as all had been desirous to catch a glimpse of that strange little speck in mid-ocean. Our dinner being soon finished, I was again on deck, casting a longing look backward towards the setting sun, when I caught distinctly a view of a sharp, jagged point or two above the summit of a dense cloud, too clearly defined to be mistaken for cloud itself. Almost at the same moment the captain, who had gone aloft for a last despairing glance, hailed us, and called attention to it. Presently the setting sun, passing almost behind it, showed us unmistakably the topmost peak of Tristan. The vessel's course was quickly reversed, and during the night we slowly made our way back towards it. One cause of our difficulty was afterwards proved to be that, in all old charts, the island was laid down full twenty miles to the eastward of its true position. This, and the clouded horizon, had prevented our discovering it, even on so clear a day.

The next morning, Sunday, the 9th of February, I was safely

landed, and was much pleased with the clean, healthy appearance, and the simple, hearty manners of my little flock. I found that



VIEW OF THE SETTLEMENT, TRISTAN.

there were nine families upon the island, all of them large ones ; the total population being just under one hundred souls. The

patriarch, Governor Glass, as he was entitled, had, as befitted his position, the largest family—no less than sixteen, all living; though several of them were not then residing on the island. The others were all treading well in his footsteps; though a baker's dozen was the largest number that any of his companions had succeeded in rearing. Rude health prevailed among them all. Anything like a grave case of sickness was a thing almost unknown. During forty years that the island had been inhabited, only one death had occurred from natural causes; and since then the almost invariable cause has been extreme old age. It could scarcely be otherwise. A fine, temperate climate, never very hot, while frost was a most rare thing, only occasionally known on some unusually severe winter's night; the pure air of the ocean; water as pure, welling abundantly from the base of the huge mountain; a good supply of plain, wholesome food, and no luxuries to tempt to indulgence, and spoil digestion—all this could not fail to promote, in every way, health and long life. Their manners, too, were simple and healthful. Reared in such a lonely spot, the children had no idea of anything beyond their island home, and the wide ocean was the world's bounds to them. A horse, a lofty tree, or a house of two stories would have been to them a marvel. Yet they were contented and happy, and had their own simple pleasures and enjoyments, one of which was dancing after a very primitive fashion. When I first went among them they had no idea of the simplest tune, one or two hoarse sailors' songs, sung very incorrectly, being their best idea of vocal music. But they soon learned, and heartily enjoyed music of a far higher character.

Glass, whose sway was truly patriarchal—all called him, commonly, grandfather—had done his best to train them in sound Christian knowledge. Many he had taught to read more or less fairly, and to know somewhat of the Church Catechism. And always, from the first, he had kept up the observance of the Lord's Day, by inviting all to unite in public worship, using the Church Service, and reading a sermon, of which his stock was neither choice nor always apt, being such as he could pick up from time to time from some passing vessel—an odd volume



of Blair's *Sermons* having had once to do duty for a long period.

Yet thus was the true knowledge of God maintained, and a wholesome restraint over the conscience preserved. Crime of a serious character was quite unknown; and their life would have compared favourably with that in many an English village enjoying far greater privileges. Not that it was a perfect paradise of innocence. No place on earth is. Sin made its way there, as it does everywhere. Still, on the whole, they led a quiet, harmless life, as well as a most healthy one. Perhaps the greatest drawback to the perfecting of a true, firm Christian character was the very absence of any very great and strong temptations, making a quiet, harmless life both easy and natural.

The one great employment of the islanders was the growing potatoes. The one great point on which their prosperity depended was the success or failure of that crop. Generally it was a very fine one, potatoes thriving well under ground, in spite of the high winds which hindered most other kinds of vegetation. And with them they supplied American whalers, many of which called there every year, in the season, to obtain an article of diet most needful for averting scurvy from their crews. These whalers carry a large and varied stock of all things needful for trading with such islands; so that from them was obtained almost everything required which the island did not produce. Corn could, indeed, be grown on the island, but not very successfully. So but little was raised, it being found far more profitable to obtain good American flour from the whalers, in exchange for potatoes.

One good result of their simplicity of life, and of the sound training which many had received, was that they were all willing to receive me as their guide and teacher, without any opposition. There was no question about Church or dissent—about high, or low, or broad. I was come as Christ's minister, sent by that English Church whose forms of worship they had already learned to value, and as such they all willingly received me—none more willingly than three American whalers from the United States, who had settled on the island, and married

daughters of old Glass, and who, though previously trained in other schools, eventually became sincere and earnest members of the Church. Our first services were held in the Governor's best room, by no means a large one—only sixteen feet by twelve—into which the whole population, nearly a hundred souls, squeezed every Sunday. But soon the best house in the place was cleared of all partitions, and formed into one room of more than double the size of the other, giving ample space, and was arranged as fitly and decently as we could for divine worship. And here, continually, twice on each Lord's Day, the whole population met together, having learned very soon to join heartily in the Church's worship. Grandly were the old Church tunes sung out, there in mid-ocean; the deep, rough notes of the sailors blending well with the clear voices of the young. It was not very long either before a goodly proportion of the congregation became frequent and devout partakers of the Holy Eucharist. While day by day, morning and evening, some few always came to unite in public worship; and whenever any special week-day evening services were held at a later hour than usual, as in Lent or Advent, almost every one would be found attending them.

My own time was fully occupied, in my threefold capacity of priest, teacher, and healer. Little as there was of real sickness, I was invariably consulted about every ailment, for which some slight knowledge of medicine enabled me to be of some use. Then I had daily school for the young, and a night school for their elders. And thus constant employment prevented any feeling of loneliness, my greatest trial in that way being caused by its having been two years, within a very few days, from my leaving England before I gained any tidings of those dear to me whom I had left behind me there. It can scarce be imagined, in these days of frequent rapid communication, what a delight was the receipt of a large packet of letters just fresh from home, after that long, death-like silence. Afterwards I was enabled to hear regularly, two or three times a year, by the rather uncertain means of whale ships.

One main source of recreation and amusement was to be found in climbing the precipitous sides of the mountain in search for the eggs or the young of sea-birds. For Tristan is essentially

the home of the sea-bird, and specially of the huge albatross, who is there to be found in all his lonely glory. A grand sight it is to watch him soaring loftily and swiftly along, with scarce any motion of his long wings, often stretching twelve feet, from tip to tip, one or two heavy flaps occasionally sufficing to give a new impulse, or to alter the direction of his course. And his young, when scarce half-grown, equal in size to a large goose, are by no means bad eating. Many another large sea-bird makes those mountain heights its home. While on the sea-shore, in the breeding seasons, penguins by tens, and even hundreds of thousands, make their nests and rear their young, while affording the islanders an abundant supply of eggs; and then, for the remainder of the year, scatter asunder, lost to sight, over the vast ocean.

Thus happily and peacefully the first six years of my Mission life was spent—years of sound health and active occupation. Yet pleasantly as they were passed, it was needful that a change should be made. Already the 100 souls upon the island were becoming almost too many for its small extent; and one very great drawback was that, while the young men found a ready means of exit in the whale-ships which called there—their captains being only too glad to obtain such healthy, active boatmen as they were—the young women had no such outlet, and were becoming a very decided majority of the adult population.

The question, what was to be done—already a serious one—was solved for us by that true apostle, Bishop Gray, who, knowing our perplexities, could not rest content that even one lonely servant of Christ, or one little flock, even in that most remote corner of his vast diocese, should be left without his cheering presence to confirm and strengthen them. He succeeded in getting a ship of war sent from the Cape, to inquire into the condition of the island, and obtained for himself a passage in it. He reached us during the Holy Week of 1856, cheering and aiding us all by his kindly presence and fatherly exhortations; and, on Good Friday, confirming almost every soul on the island above the age of childhood, including some of three-score years and ten, and one of more than four-score years.

The result of this visit was that, although a threatened out-



break of war with the Kaffirs caused some delay, yet, in the beginning of the following year, 1857, a vessel was sent to remove to the Cape Colony all who were willing; and that included all, save two or three of the oldest inhabitants, who could not make up their minds to remove, and some of their children who remained to assist them. These and their descendants now again number more than 100 souls, and to them a priest has lately been sent to supply their urgent needs; and it is a good proof that the good seed sown had not been sown in vain, that he also was received with a hearty welcome; that he found them quite as eager to receive and to frequent the ministrations of the Church, and to be united in her fellowship. Though he also finds the same difficulty arising which had arisen when I was with them—the too large increase of population for the very contracted space.

It may be asked, why not remove *all* from so remote a spot. But, besides the difficulty of enforcing such a removal, there is this to be said, that as long as vessels *sail* the ocean on long voyages, and thus pass very near, that little settlement will, from time to time prove, as it has often proved, a haven of refuge to some whom the various casualties of the sea have compelled to seek refuge there. While this is so, it certainly behoves the British Government from time to time, when needful, to visit and assist them; and especially to aid in the removal of superabundant members, whenever that is necessary.

Thus my own field of work was changed from that remote spot in mid-ocean to the wide lands of South Africa, where the Church was just being roused into life and vigour by the untiring zeal and energy of its first Bishop. And it is about that work that the remainder of these papers will treat.

(*To be continued.*)



### THE SOCIETY'S INCOME.

**I**N our last number we stated that the Society's General Fund had received up to July 31st, under the head of Donations, Subscriptions, and Collections, less than it had received at the corresponding date of last year by £2,602. The accounts show that on August 31st this decrease had been lessened somewhat—in other words, that the receipts in August exceeded those of August 1882 by £187, and that the decrease, as compared with the receipts of 1882, was £2,415.

Any diminution in the Society's resources is a serious matter, which the friends of the Society will, we are sure, kindly take to heart; but investigation shows that the present deficiency in no way evidences a failure in the vigour of the Society's organisation, or in the loyalty of its great body of subscribers. Of the considerable and most thankworthy increase in the Society's Income in 1881 and 1882, amounting, under the item of Subscriptions, Collections, and Donations, to £4,093 and £3,712 respectively, a large portion has been made up by Donations of £50 and upwards. These are generally recorded in the Office List, which has shown an increase in the first of those two years of £1,782, and in the second a further increase of £1,780, besides which in the year 1882 the *Diocesan* Lists included an anonymous donation of £1,000. Next to Legacies there is no source of income more capricious, and the decrease in the year's receipts up to the present time is largely owing to the absence of such donations. In the eight months ending August 31st, 1882, the Treasurers received thirty-one donations of £50 and upwards, which amounted to £3,902. In the corresponding eight months of the present year they received only thirteen such donations, which amounted to £2,150.

Changes of much importance have been made in the system of the Society's organisation, from which happy results may be expected; meanwhile we must look to our friends in the country

to share and to relieve all anxiety about money, and we venture to remind them that a decrease in the Society's Income means a retrenchment of work that is being carried on in over forty dioceses, while a full Treasury means that every diocese and every Mission will receive aid in due proportion to the relative merits and urgency of each individual application.



### In Memoriam

#### HUGH BIRLEY, M.P.

**B**Y the death of Mr. Hugh Birley, M.P. for Manchester, the Society loses one of its warmest and most active friends in the Northern Province. It has occasionally proved that laymen, who in early life have taken an active interest in the local organisation of the Society, have thought themselves precluded, after they have attained distinction in commerce or politics, from continuing to give the same amount of attention to its affairs and to the development of a Missionary spirit in their diocese or county. But in Mr. Birley the Society never, until his death, lost the watchful care over its local interests, which it had enjoyed before he became engaged in the larger responsibilities of Parliamentary representative for so important a constituency as the City of Manchester. As Chairman of its local Committee, he was ever ready to attend its meetings, and to bring to its work the same practical good sense and ability which had raised him to a high position in the commercial and political world. And as Diocesan Representative on the Standing Committee in London, he attended its meetings whenever he could be spared from attendance in the House of Commons. Other religious and charitable institutions in Manchester will equally regret the loss of one, who gave to all, which seemed to have a demand upon his sympathies, a like measure of



support—though he always regarded the work of the S.P.G., representing as it did the progress of the Church in the various dependencies of England with which Manchester is daily brought into commercial relations, as having the first claim upon those who recognised other than merely local responsibilities.

Mr. Birley's death took place on September 9th, at his residence, the Moorlands, Didsbury. Some two years ago his health broke down under a serious attack, from which he never fully recovered. He was, of course, precluded from taking part in Parliamentary work, and sought a change of scene by visiting the Cape and Cannes. He returned to Didsbury early in the present summer, and seemed somewhat improved in health, but he never really rallied from the first attack which impaired his active powers; and on September 9th the Church of England, not only in Manchester, but throughout the world, lost by his death one of its best and truest friends among the laity of her Communion.



### Notes of the Month.

THE Society is earnestly appealing for the devotion of thankofferings for the harvest to aiding its work, which the earthly harvest is the type of.

Last year, and indeed in several previous years, many clergy felt a difficulty in asking their people for offerings for the Society in the face of a deficiency in the crops. We hope that this year, when God has blessed the fruits of the earth, the hearts of many will gladly open to help in the bringing of souls of men to be fitted for the great Harvest at the end of the world.

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WE send the present number to the press too early to allow of our inserting in it any account of the consecration in the Chapel of Lambeth Palace of the Rev. Arthur

William Poole, to be the first Bishop sent by the Church of England for Japan.

The Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, is chosen to preach the sermon on this solemn occasion.

**T**HE Missions in Japan have sadly felt the need of a Bishop—a need all the more pressing in consequence of the rapidity with which change is working in every department of Japanese life. To speak “after the manner of men,” it may almost be said that “now or never” is the Church’s opportunity in Japan. The difficulties of the foundation of the Bishopric were considerable, and the Society has cause to be thankful that this great object, which it has been striving for for some time, is at length attained.

The proposal had been under the consideration of the late Archbishop of Canterbury since 1878, and eventually in 1881 His Grace addressed an important memorandum to the Society, to which a full and careful reply was transmitted.

All was soon after settled, the recommendations of the Lambeth Conference bearing on the subject being observed, and the Society desired that the appointment of the first Bishop might rest with the Archbishop, offering to provide half of whatever sum might be considered by His Grace as necessary for the income of the See, and pledging itself to aim at the endowment of it with the least possible delay.

The Church Missionary Society, with which the Archbishop was also in communication, adopted a similar resolution—£1,000 was fixed as necessary for the support of the Bishop in such a country as Japan, and for half of this sum each Society is responsible.

The Archbishop’s lamented death took place before he could appoint the new Bishop, but his successor in the Primacy has chosen Mr. Poole, whose consecration we are sure will be accompanied by many earnest intercessions.

**T**WO New Church newspapers have recently been started in dioceses abroad. They are both issued monthly. Half of the first number of *The Bombay Diocesan Record*, we

are glad to see, is occupied by the Report of the Society's Diocesan Committee, and other matters connected with its Missions.

"It is intended to afford information of the work done by the Religious and Charitable Societies promoted or supported by members of the Church of England in this Diocese.

"The promoters of the *Record* intend it to be what its name denotes, and nothing more. They have no wish to make it the vehicle of expressing opinions, criticizing, or reviewing for praise or blame the work done."

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THE name of the paper for the Diocese of Honolulu is *The Anglican Church Chronicle*. It contains a variety of local and other news, with articles on several subjects. The continued success of such a paper would be highly creditable to the diocese.

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WE are glad to hear from the Bishop of British Guiana that "everything seems to be at last in train for the meeting of the West Indian Bishops in Jamaica, very early in November." Important results may be expected from this assembly.

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IN Zululand, as in Madagascar, the work of the Society's Missionaries is hindered by war. The Rev. S. M. Samuelson writes on August 9th:—

"As I am sure you must have read in the newspapers about the fearful slaughter that took place at the residence of Cetywayo on July 21st, I have been thinking that it would be good to let you know that up to date all your missionaries are safe and unmolested.

"I was at the station when the fight took place, but we saw no more of it than that many of our neighbours flocked around us for shelter, which we could not give.

"It was at first reported and believed by all that the king and almost all his great men had been killed in the action, and the war would have been over; now it is said that the king is alive, only wounded, and that two of his great men are still in arms against Usibebu, so it is uncertain when we shall have peace again.

"Please remember your Missionaries and their people in this crisis."



THE Rev. F. P. L. Josa, of the Coolie Mission in British Guiana, has sent us a few notes of progress and development. The instance of self-denial he mentions furnishes a wholesome example. If he writes warmly, it should be remembered how the workers abroad must feel being scantily supported at home, and may it not well be asked, Is there not a cause?

"Every month as soon as *Mission Field* comes, I have a look at your Minutes of the Monthly Meeting, and I am cheered or *otherwise* by seeing how you stand in money matters. There is at present, I noticed, a slight falling off in receipts, and then I look at the other portion of the *Mission Field*, and I see hopeful signs of growth stunted by a few thousands.

"Now I wish to mention this little incident to cheer some of the liberal givers, and *shame* some of those who ought to do more for God and for themselves. Who knows but that the time may come when the means of grace may be denied to England? The Church of North Africa, which by all accounts was a selfish Church, is an example in point.

"The other day, whilst I was opening a chapel school dedicated to St. Gregory, and which originally had been a dissenting chapel, a coolie, baptised at the Mission several years ago, hearing that the little chapel was about to be opened, saved all the money he could, *walked about twelve miles, when he could have come by rail*, and presented \$5, or £1 0s. 10d., in a very quiet way, for the church. This man is a common gardener, and his self-denial ought to be made known.

"You will be glad to know that this year we have opened *three* churches in this district, or two besides the one mentioned above. These are dedicated—one to St. Thomas the Apostle of India, and the other to St. John the Evangelist. This last was opened by the Bishop on Friday last, and it will be the prettiest English church on this coast. At present the services will be conducted by a catechist, except on one Sunday in the month, when I shall go myself. The Mission is in a very hopeful condition."

IN describing the Missions in the diocese of Madras last July we gave some account of the Training Institution for female teachers at Trichinopoly. We have received from the Rev. J. L. Wyatt, the Missionary, some further account of this Institution, and quote below what he says of its usefulness and rapid growth:—

"It was but three years ago that we commenced our work here, and one of the first attempts was to open a girls' school in a small house in a portion of Trichinopoly called Beemanaikanpalayam. Some time after

this we opened schools in other parts of the town, but it was with great difficulty, as we were unable to obtain proper schoolmistresses. This led us to determine to open a Training Institution for the purpose of training teachers, not only for ourselves, but for the Missions of the S.P.G. generally. We began this branch of our work in October, 1881, in premises we hired for the purpose, but which we have now purchased. Our first batch of students, fifteen in number, were sent in from Tinnevely. Three of these were presented in December for the Government Examination, and passed. Next year our numbers increased. Girls came to us from Erungalore, Trichinopoly, and from other parts of the country, so that now we have thirty-six pupils under training. At the last Government Examination, held in December, the three young women who passed the Government Special Upper Primary Examination in 1881 appeared for the Middle School Examination, and passed. These are the first girls from any institution belonging to the S.P.G. in the Madras diocese, who have passed so high a standard. Thirteen candidates also appeared for the Government Special Upper Primary Examination, and passed, all of them in the first class. One of them has the honour of standing first in the Presidency. There are also forty girls now in the practising or boarding-school, so that our total number of girls in connection with the Training Institution is seventy-six. Our Boys' Boarding School, which was begun in February, 1881, now numbers sixty-seven. The number of Hindu girls attending our schools in the town is about 180. There are other girls' schools in the district, with about 200 children in them; but as it was impossible to get them all into Trichinopoly, I visited most of these schools last month, and distributed prizes in each school, much to the delight of the children and their parents."

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THE Rev. Bransby L. Key, who on April 17th was unanimously elected to be Bishop-Coadjutor of the diocese of St. John's, Kaffraria, was consecrated on Sunday, August 12th, by the Most Rev. the Lord Bishop of Capetown (Metropolitan), assisted by the Bishops of St. John's, Maritzburg, and Zululand, in the Church of St. John's, Umtata, Kaffraria.

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WE understand that the first two students of the Trinity Divinity School of Tokio, Japan, in the teaching of which the Missionaries of the American Church were assisted by the Society's Missionary, the Rev. W. B. Wright, were ordained by Bishop Williams on Palm Sunday. The two men

ordained to the diaconate were named Tai and Kanai, and have been appointed by the Bishop to the charge of congregations of two Tokio churches in connection with the American Mission.

The remaining portion of the Prayer-book in Japanese has been published this year.

WE have received the following letter, which contains some practical suggestions on the subject of Missionary boxes:—

“MY DEAR SIR,

“I think it is becoming recognised that the Missionary Boxes are much more productive if they are opened half-yearly, or oftener, instead of only once a year. It would be a great encouragement if the incumbent of a parish would gather his collectors together for this purpose at an interval of six months from the usual time of opening the boxes, and let them spend a social evening and devote a short time to Missionary Intercession with them before they leave. For this purpose a few words on the headings of three or four of the prayers in the Office of Missionary Intercession, preparatory to using the prayers, would be interesting and instructive.

“Yours faithfully,

“J. STUART JACKSON,

“*Organising Secretary for the Archdeaconry  
of Suffolk.*”





## REPORTS RECEIVED.

Reports have been received from the Rev. W. Drew of the Diocese of *Calcutta*; F. De Mel, J. De Silva, T. Mortimer, C. Senanayake and J. Vethacan of *Colombo*; T. W. Green of *St. John's*; C. Johnson of *Zululand*; H. Adams, C. Clulee, F. Dowling, J. P. Richardson, H. Sadler, G. D. Webster and C. P. Wood of *Pretoria*; H. H. Brown of *Auckland*; A. Jamieson of *Huron*; H. Beer and T. Llyud of *Algoma*; E. S. N. Pentreath of *Rupert'sland*; W. J. H. Banks of *Jamaica*; C. D. Dance of *Guiana*, and H. J. Foss, Missionary in *Japan*.



## Society's Income for 1883.

### A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

January—August, 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	20,876	5,313	2,606	28,795	53,569
SPECIAL FUNDS . . . .	4,978	—	4,764	9,742	17,562
TOTALS . . . .	25,854	5,313	7,370	38,537	71,131

### B.—Comparative Amount of Receipts for the General Fund at the end of August in five consecutive years.

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collections . . . . .	£19,066	£20,744	£21,359	£23,291	£20,876
Legacies . . . . .	7,233	7,378	4,032	4,099	5,313
Dividends, Rents, &c. . . . .	3,229	2,987	2,795	2,839	2,606
TOTALS . . . . .	29,528	31,109	28,186	30,229	28,795











# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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NOVEMBER 1, 1883.

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## HISTORY OF THE MISSION AT AHMEDNAGAR.

HE matter for this short history is taken from the Bombay Diocesan Reports, the speeches and letters of the late Bishop Douglas, and the information supplied by the Missionary who had the privilege of first organising the Mission, and upon the lines of whose organisation it has been, up to the present time, conducted.

1. *Reason for establishing it.*—In November, 1869, Bishop Douglas addressed to the Society a letter, earnestly begging it to undertake Mission work amongst the Mahrattas in the central and southern parts of the Deccan. He pointed out, with an eloquence born of genuine Christian zeal, that for the hardy millions inhabiting this part the Church of England was doing absolutely nothing. Bishop Douglas was one who not merely indicated a duty, but also showed how it was to be carried out. His axiom was that where there were members of the Church of England, there Mission work should be done, and that upon Church lines. No one honoured more, or was more ready to acknowledge, the work done by those not of the

Church of England. Yet, with genuine loyalty to the Church in which he was Bishop, he declares, that "where there is the presence of a congregation, and a clergyman willing to promote a Mission, there it is our duty to go;" that "we cannot delegate to others so great a work." Now, right through this central and southern part of the Deccan there was not only a chain of stations at which there were members of the Church of England, but at each of them there was also a chaplain, who, it was fair to presume, was anxious for the evangelisation of the heathen around him.

Beginning at the southern extremity, this chain consisted of the chaplaincies of Belgaum, Kolapore, Sattara, Poona, and Ahmednagar. A glance at a map will show that from these as centres, were there Mission work done radiating over the country around, then the whole of the part of the Mahratta country spoken of would be gradually occupied. Accordingly the Bishop proposed to the Society that agents, whose whole time should be devoted to evangelistic work, should be attached to the Church of England congregations at the above places, through whom the said congregations should prosecute their Mission work on Church lines. The Society approved of the Bishop's scheme, and set itself to procure funds to carry it out. An appeal for help was made in February, 1870, and in July of that year the first of the five stations was opened. This happened to be Kolapore, because circumstances facilitated the placing a European Missionary there at once. But in January, 1871, Missions were opened at Poona, and a little later in the same year, at Ahmednagar, so far as that native agents were sent. Soon, at these two last places, the Society was able to station European Missionaries. In January, 1873, the Rev. T. Williams was sent to Ahmednagar, and later in the same year Messrs. Barker and Gadney were stationed at Poona. For Poona, indeed, the Bishop intended great things. It was the Mahratta capital; was the largest town in the Deccan; was the great Brahminical centre, and was the arena of greatest educational activity. Here, therefore, were to be the Society's central training institutions, and upon it the other Mission centres of the chain were to be dependent for their agents.

This, then, was Bishop Douglas's scheme for the Society's Mahratta Missions.

2. *The occasion of the opening of the Ahmednagar Mission.*—The Chaplain of Nagar, Mr. Bagnell, aided most zealously by his wife, who set herself to learn Mahratti for the express purpose of being useful for Mission work, was very anxious to evangelise the natives. His catechist, Sevakrao, though of low caste, proved very successful in bringing forward candidates for baptism, and had Mr. Bagnell been content to take the agent's assurance of the candidates' sincerity and preparedness as sufficient, he might have baptised several. He, however, felt wholly averse from baptising any one whom he himself could not examine, and not knowing the language, this he could not do. Consequently he besought the Bishop to send a European Missionary who should be able and willing to take the responsibility of these, the first baptisms. Mr. Williams was then sent. He arrived in January, 1873, and from that date is to be reckoned the true opening of the Mission.

3. *The work of the first two years.*—Upon the Missionary's arrival it was found that besides the help of Sevakrao the catechist, and his family, there was also available that of John, of Undeergav, who had been baptised in the previous year, and also that of an old lame man, named Krishnaji, of Toka, who had been baptised thirty years before by the veteran Scotch Missionary, Dr. Murray Mitchel. Undeergav is sixty miles north of Nagar, and Toka forty-two to the north-east. But besides John and Krishnaji, whose caste was a low one, the services were soon secured of a Brahmin, Mr. Shantwan Anunt, who had been baptised in his boyhood, and had for many years been employed in Mission work. By the help of these agents the candidates for baptism were subjected to more preparation, and were then received into the Church. Extraordinary efforts were now made to spread a knowledge of the Truth. Real enthusiasm possessed the workers, and so communicated itself, that ere long nascent congregations were formed in many villages within the triangular area, having Ahmednagar, Undeergav, and Toka at the angles. To preserve these nascent congregations

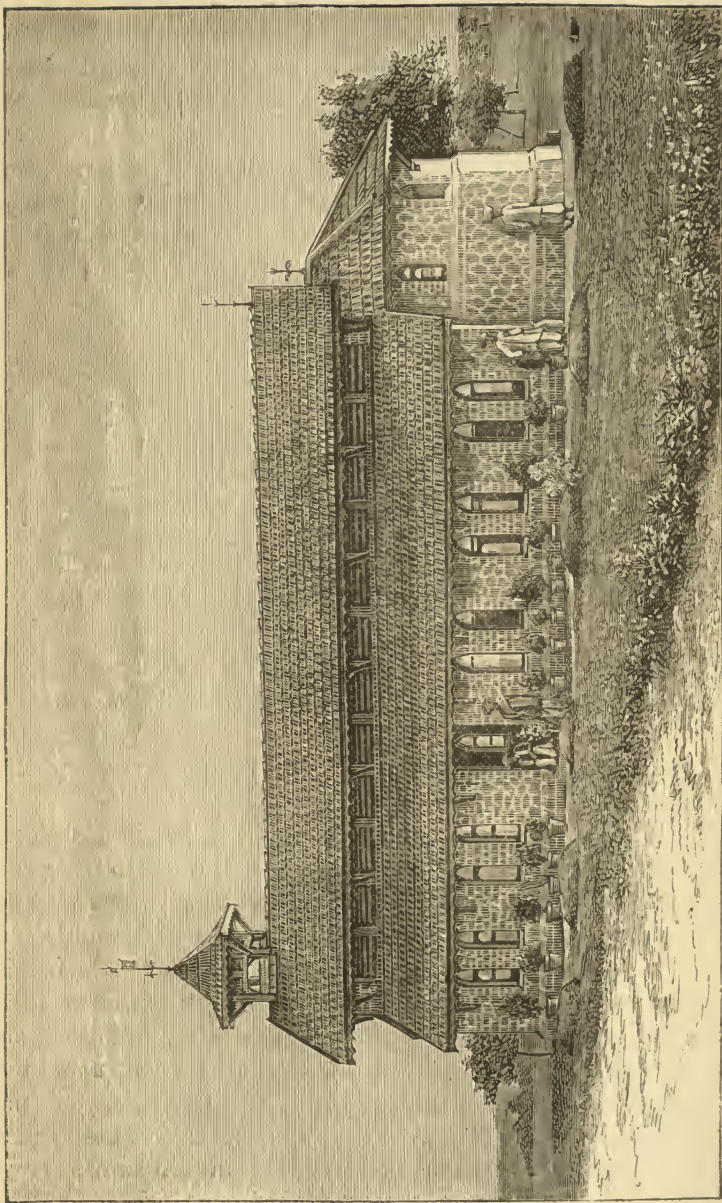


and secure their growth Mr. Williams chose out of each the man amongst them who by general estimation had most influence and was most respected, and gave to him general charge of the little flock. This was a wholly novel arrangement, and has had the happiest results, for it has been the means of preserving a flock when otherwise it would have been scattered. The success attending the work at Ahmednagar caused no little stir. It was generally discredited. In order to satisfy himself and the Committee in Bombay, Bishop Douglas visited the Mission in the October of the same year (1873). He went to well-nigh every village inhabited by the newly-made Christians, and not only thoroughly approved of what had been done, but there and then confirmed not a few.

The enthusiasm evident in the work communicated itself to him, and in turn received fresh impulse from him. Henceforth he entertained the highest hopes as to the prospects of the Mission, and spared no effort to get for it the help necessary for its rapid growth. This help was never adequate, but it was no fault of the Bishop's—far otherwise.

By the middle of 1874 the triangular area above mentioned had been extended, and the work was carried up to Sangamnair on the west, and Samangav on the east. Indeed, thus early there were limits reached that have scarcely been outstepped since. But before the end of 1874 the excellent prospects of the Mission were dimmed by the sudden departure for England of the head of the Mission, owing to dangerous illness. Even when Mr. Williams went first to Nagar he was suffering from dysentery. From time to time it returned, each attack leaving less constitutional strength to throw it off. At length, during the rains of that year, having been obliged to spend the night in wet clothes, the dysentery returned so violently that instant departure was commanded, if life was to be saved.

4. *The period from 1874 to the end of 1878.*—During this interval the Mission experienced extraordinary vicissitudes. Until Mr. Williams should return, Mr. Barker was put in charge. He followed closely the lines laid down by his predecessor, and for some time the progress that characterised the



THE CHURCH, AHMEDNAGAR.

previous work continued; so that by the time Mr. Barker's tenure closed, although the area of work was somewhat contracted, the number of Christians was more than doubled. Unfortunately Mr. Barker exposed himself rashly, walking all day long in the blazing sunshine—sometimes indeed walking all night long, with scarcely any shelter, little repose, and scanty food. The native Christians tell, wonderingly, stories of Mr. Barker's exploits of this sort. These eccentricities, indeed, tended to endear him to them, but they had, as might have been expected, the most injurious effects upon his physical and nervous systems. These effects were still further aggravated by the occurrence of a famine in 1877. The Christians were obliged to disperse in search of food, and many congregations were for a time broken up. The worry this occasioned to Mr. Barker, in anxiety for his people and endeavours to help them, told very seriously upon him. In the following year another failure of rain made the famine of the previous year manifoldly more disastrous. Numbers died of starvation. The native Christians were helped as far as was possible, but some of these fell victims. The Government opened relief works in the shape of making a railway through the districts, and Mr. Barker secured the employment of great numbers of his people. But the strain was too great for Mr. Barker himself. His nervous system wholly broke down.

Mr. Barker had to leave, but no one was put in his place. The Ahmednagar Mission had by this time grown into being the most important the Society had in the Bombay diocese. The visits and reports of the Bishops themselves had demonstrated this if nothing else had, and yet for more than half a year this Mission was left without a head: and in the spring of 1878 came the catastrophe. The catastrophe was the raid made by the Roman Catholics, headed by Bishop Meurin, upon the Christians of the Nagar districts. The Christians of the American Mission suffered little, owing to their Missionaries being on the spot. But the Society's Missions fell an easy prey. Already much scattered owing to the famine, which in 1878 was very much more disastrous than in the preceding year, the



cohesion of the congregations left would have been much weakened even if there had been a Missionary amongst them. In the absence of any Missionary, cohesion had become well-nigh nil. The Romanists did not obtrude their distinctive character excepting where absolutely necessary, or where it had become safe to do so; tempting offers of pecuniary help and large salaries were held out to those who were amenable to such arguments.

When the famine-stricken condition of our people is considered along with their disorganised state, it will excite small wonder to be told that for a short time the whole Mission seemed well-nigh lost. This secession lasted, however, but a little while. Soon those that had been deceived discovered their mistake, and those that had expected pecuniary help and large salaries were disappointed. The awakening was rapid and general. All that was wanting was a Missionary to rally round. And one was now sent. The Committee directed the Rev. J. Taylor, of Kolapore, to proceed to Nagar at once, to recover and secure their Christians as far as possible. Mr. Taylor arrived in the beginning of March, and in a comparatively short time found himself surrounded by nearly all who had seceded, rejoiced as they were to find again a head to guide them.

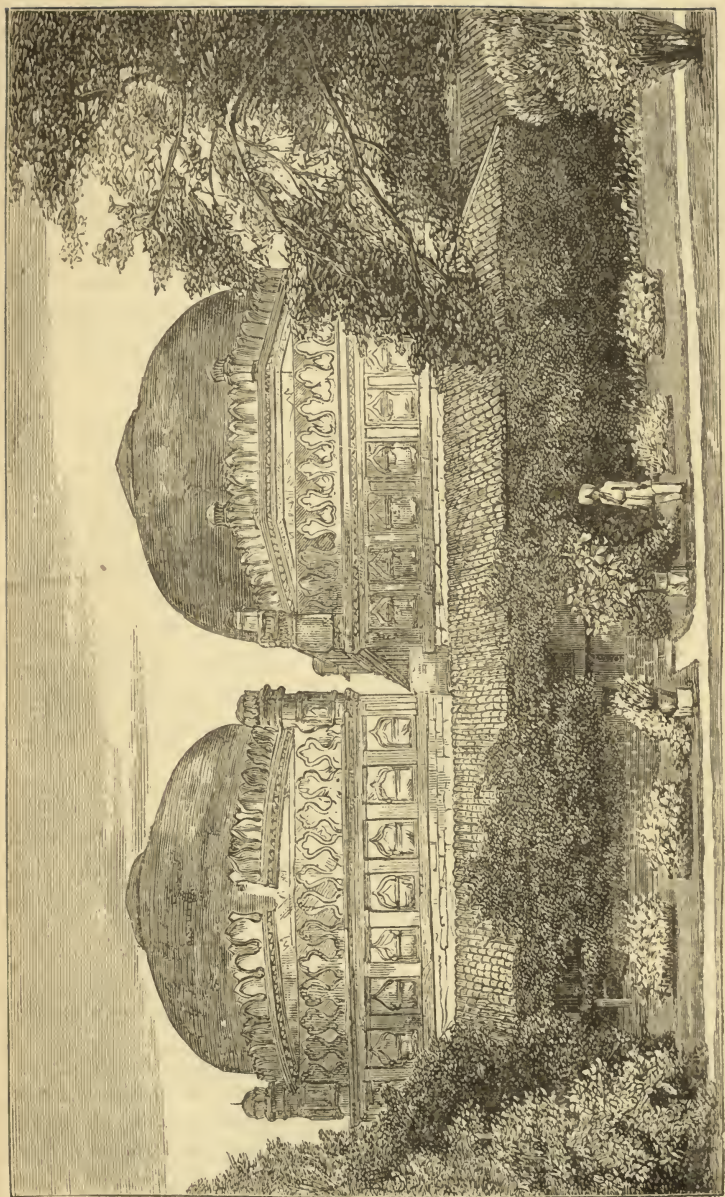
Mr. Taylor remained for a few months, until the arrival of Mr. Williams from Europe at the end of the year. It was during these few months that that large number of baptisms took place in the Nagar area of which so much was heard at the time. Mr. Taylor baptised in all 902 adults and 1,025 children. (*Vide Bombay S.P.G. Report for 1878, p. 10.*)

5. *The period from 1878 to the middle of 1882.*—Owing to the adverse report of the doctor, Mr. Williams had during this critical time not been able to return to India. But now the condition of things at Nagar induced the Bishop of Bombay to write twice over, earnestly asking him to return to take charge of his Mission, even if only for a time. This he did, although the doctor declared he went at his own risk. The work at first was mainly that of restoring the organisation, and securing, as

well as providing for, the instruction of the large number lately baptised. For the training of the agents a monthly periodical called *Prakashak* (Enlightener) was started, in which they were to be examined. The first examination was made memorable by the visit of the Metropolitan to Nagar occurring at the time, his lordship actually taking part in the examination. Soon the organisation allowed many additional baptisms, and that after due preparation. The aggressive power of the Mission grew rapidly, and told not only in the increase of individual congregations by the adhesion of other inhabitants of the village, but fresh congregations were formed where as yet there had been none.

The whole area was divided into three parts, and one assigned to the care of each of the three European colleagues that had been supplied as the need arose. Training schools and classes were formed at headquarters in Nagar, where also a lady had been secured in connection with the Ladies' Association, S.P.G., for the supervision and instruction of the girls, and eventually for zenana work. Gradually there were secured the large bungalow where the headquarters were held, called "Tucker's bungalow," and then a neighbouring plot of ground for a church. While the church was in building, another bungalow (which happened to bear the name of "The Sisters," in allusion to its two beautiful domes, which are shown in the accompanying illustration), the finest on the station, and only a little distance on the other side of the church, was purchased by the Ladies' Association for their school and zenana work, and has been secured to the Society.

The Mission, therefore, is now on a permanent and excellent footing. Its organisation is laid on lines which, if energetically persisted in, will secure its rapid success, for its aggressive power will constantly increase as that organisation is vigorously developed. In 1881 this development was seriously checked, owing to the agents having to be reduced through the falling off of funds. Now, however, the heavy deficit has been supplied, and the agency will soon recover its former strength, and not only so, but will increase still more. With God's blessing, there are surely great things in store for this Mission.



MISSION BUNGALOW, AHMEDNAGAR.



## SASKATCHEWAN.

### VISIT TO THE PIEGAN INDIANS.



SHORT but very interesting letter from the Bishop of Saskatchewan, despatched on Monday, August 27th, describes the first part of the visitation tour which he began, after leaving the Provincial Synod at Winnipeg.

His lordship's diocese, it will be remembered, embraces work both among native Indians and the rapidly-increasing English settlers. The development of industrial habits among the former is most encouraging:—

"I have been a week in the Fort Macleod district, and intend to leave for Calgary next Tuesday. Calgary is 110 miles north of Fort Macleod. I go from there to Edmonton, 260 miles farther north—thence to Prince Albert, 500 miles east, visiting our Mission stations on the north branch of the Saskatchewan.

"Canon G. McKay in future will reside in Fort Macleod, where there are 500 white people, including the Mounted Police; and from there, as his headquarters, he will visit the Piegan Indian Reserve, fifteen miles distant, twice a week, while a schoolmaster will reside at the Reserve.

"I visited the Piegan Camp yesterday with Canon McKay, and then came on to this settlement, where I am to hold service to-morrow. We are about twenty miles from the Rocky Mountains. The following is a copy of my journal of the visit to the Piegan Camp:—

"We drove to 'Big Swan,' where there is a small Indian Piegan camp, where I left Mrs. McLean, and proceeded to ford the river with Canon McKay in his buckboard.

"On reaching the Upper Camp, the first thing I noticed was an Indian reaping wheat with a scythe. He was working very energetically. He had two fields—in all about eleven acres. These he had ploughed, harrowed and sown, with his own hand. He was now beginning to gather in his crop, consisting of wheat, oats, and potatoes. We stopped at his house, when he came to welcome us. The house is about eighteen feet square, built of logs, well plastered—the floor of planed boards, scrubbed

quite clean. There were three neat bedsteads, two tables, four chairs, a cupboard with dishes, several cooking utensils hanging on the wall, an oil lamp—while a number of prints were pasted on the wall. One woman was sewing, another grinding coffee in a neat new coffee-mill. Outside the house other members of the family were drying berries for winter use. This man has raised not only enough of grain and potatoes for his family, but he will be able to sell a good deal to the white people. He did so last year. Canon McKay boards with him when he is on the Reserve, and speaks in high terms of the cleanliness of the family. All along the valley of the river there are farms cultivated by the Indians. Each family has some ground under cultivation, varying in quantity from one acre to twenty acres, according to the industry and enterprise of the head of the house. All this proves a great advance in the habits and customs of the Piegans. They are being reclaimed from a savage life, and trained to earn their bread by honest industry. I do not mean to say that the work is yet done. There is still a great deal to do, but the results already attained are most encouraging. The Indians are not all equally industrious—but some progress has been made with all, or nearly all—and the account given of the one whose house I have described shows what can be done by persevering efforts in the right direction.

“Canon McKay drove me to the Lower Camp—upwards of two miles from the Upper—where I met a number of people in the school-house, and thirty-five of the children, who sang several hymns in Blackfeet very sweetly. They also sang in English, ‘O come, all ye faithful.’”

“There are between 900 and 1,000 Indians in this Reserve. Canon McKay speaks the Blackfeet language perfectly, and seems very much liked both by old and young. I am very hopeful that the new arrangement I have made will forward the work both in the Indian Camp and at Fort Macleod. I hope to be able to send a schoolmaster from Emmanuel College on my return to Prince Albert.

“I have arranged to take with me from Fort Macleod to Emmanuel College an intelligent Blackfeet boy of thirteen years of age, for training.

“I had a very gratifying service yesterday here (Pincher Creek). Fifty people were present. I preached and administered Holy Communion—eight lay communicants. The sum of \$550 (£115 sterling) was subscribed towards building a church, before the people left the room. Pincher Creek is twenty miles from the foot of the Rocky Mountains, and thirty from Fort Macleod. The settlers are chiefly English gentlemen engaged in stock raising.”

## NEW WESTMINSTER.

## HISTORY OF THE DIOCESE.



HE first printed "Report of the Diocese of New Westminster" in a pamphlet form has lately reached us. It contains the Bishop's Address to his Synod (of which we printed some account in the May *Mission Field*), followed by statements of accounts, &c., and prefaced by a short history of the diocese, in which is shown the advantage which, here as always, accrues to the Church on the increase of the Episcopate.

The formation of the diocese was largely promoted by the Society's assistance. For this, and for the clear statement the following account gives of the field for the Church's work, it will have much interest for our readers, and we gladly transfer the greater part of it to our pages :—

"The diocese of New Westminster is situated on the western coast of the Dominion of Canada, and is part of the province of British Columbia, which sprang into existence as a colony in 1858, owing to the discovery of gold, which attracted large numbers to its shores. Before this date it was only known as profitable ground for fur traders, who occupied some portions of it, and did a good business with the various Indian tribes scattered here and there.

"The adjacent island of Vancouver had been partially settled before the mainland, and for many years they were under separate Governments. Union between the two took place in 1866, and the united colony became, in 1871, a province of the Dominion of Canada. One of the conditions of the union was the immediate construction by Canada of a railway to connect the Atlantic and Pacific Oceans, and thus to offer a new route to China and Japan through British territory, besides helping to develop the great resources of the country. Delay after delay took place, so that *nine* years elapsed before construction was commenced. The railway is now being pushed rapidly forward; 2,000 mules and 1,000 horses are reported to be employed, and nearly 5,000 men. The wages amount monthly to £50,000, and already the effect on the colony is very evident.

"From 1836 to 1858 a single chaplain represented the Church of England; but, in the latter year, the whole colony was formed into one vast diocese, with an area about four times that of England.

"When the long-desired division of this unwieldy diocese took place, the mainland was divided into the new dioceses of New Westminster and



Caledonia, and Vancouver Island itself was formed into a diocese, retaining during the life-time of the present and first Bishop the original name of British Columbia.

"New Westminster was offered to and accepted by the Rev. Acton W. Sillitoe, Chaplain at Hesse Darmstadt and Chaplain to H.R.H. the late Princess Alice. He was consecrated at the parish church, Croydon, on All Saints' Day, 1879; and since 1880, when he commenced work, there has been the most encouraging progress. The number of clergy has increased from five to ten, and lay-helpers, whose whole time is employed in Church work, from one to three. New spheres of work have been undertaken, and those already commenced largely extended. The increase of the funds provided for Church purposes by the Colonists themselves, is perhaps one of the most reliable signs of progress, for Colonial money, hardly earned as it is, is not forthcoming unless the cause which they support appeals to them by signs of life and energy.

"The interest in the diocese at home has likewise been rapidly progressing.

"The field for the Church's work in New Westminster is a varied one. The population, generally speaking, may be thus divided:—(1) The Colonists proper; (2) the Native Indian tribes; (3) the Half-breeds; (4) the Chinese.

"1. The Colonists are the settlers, nearly all from the British Isles, who, for different reasons, have left their mother land to seek employment in the various branches of industry of a colony. Besides the ordinary spheres of manual labour, a large opportunity for work is now offered by the construction of the Canadian Pacific Railway, already mentioned. There is a large timber trade, as the forest trees, of unusual size, are in great abundance. The tinning of the salmon, with which the waters abound, forms, likewise, a very important industry. As in our other Colonies, many are engaged in agriculture. The land is well supplied with streams and lakes, and offers a rich return in the matter of cereals: the wheat, barley, and hops of the mainland being considered superior to those of San Francisco—"the garden of the Pacific." The climate is very propitious to farming; over a large portion of the country it is like that of England, without our biting east winds and sudden changes.

"2. The North American Indians are met with in ever decreasing numbers. Disease and drink, introduced by settlers, are fast sweeping them from off the face of the earth. Portions of land, nearly always the best, have been reserved to them by Government, but, in most cases, these reserves are but little cultivated. The lazy Indians find it less fatiguing to catch salmon, for sale in the towns and for their own consumption, than to farm the land. Their appearance in their heathen state is very far from what the traveller is led to expect, from written accounts of the 'noble savage.' Instead of a grand display of feathers and colours, their dress chiefly consists of a dirty blanket over some dirtier clothing; the black coarse hair is matted and uncared for, and but little attention paid to the quality of their food. Each series of tribes speaks a different

language, some of them capable of great nicety of expression, but they all have a common language for trading with foreigners called Chenook—a jargon composed of words from many languages.

“3. The Half-breeds are the results of marriages between white men and Indian women, and to some extent between the natives and negro settlers. In the early days of the colony, when there were but few white women, the settlers made many marriages of this character. They were too often broken off when a more respectable alliance could be formed, and the native woman, with her Half-breed family, cast off to care for themselves. These children are now attaining maturity and constitute an important factor in the population ; they seem to embrace the worst qualities of both parents, and unless taken in hand by the Church, will be, as many have already proved to be, dangerous members of society.

“4. The Chinese have to some extent been in the country from the first, but now they are pouring in with increasing rapidity. This partly may be accounted for by the practical refusal of the United States to receive them. There are some 9,000 already on the mainland engaged in the fisheries, agriculture, to some extent in mining, but chiefly in domestic service, and on the railway. They are thrifty, sober and good workers. At present, alas, for want of means, the Church has been unable to make any attempt to Christianise them ; so they return to China, after spending some few years in the colony, still in the darkness of their religion, which is a mixture of Confucianism, Taouism and Buddhism, and frequently an utter absence of any belief at all. God seems to have placed them in our hands in a very marked way, and if Missionaries adopting China as their field of work could be prepared by two or three years’ training in New Westminster, they would have the benefit of commencing their very difficult labours under circumstances of peculiar advantage. Firstly, they would be able to learn the language from Chinese fairly conversant with the English tongue ; secondly, they would be able to work amongst them untrammelled by those restrictions and obstacles which meet the Missionary in China.”



## THE WALPOLE ISLAND MISSION.

**W**ALPOLE ISLAND has received a visit from Emmenegaubouk, the well known Indian Missionary of the Western United States. The Rev. Andrew Jamieson, whose great work among the Indians on that island is well known to our readers, had much pleasure in receiving his brother Missionary, who belongs to the Indian race.

“Emmenegaubouk is a man of note among his people. For nearly thirty years he has been a faithful and heroic Missionary, devoted to the task of Christianising his people. He was well known and esteemed by the late Bishop Kemper, and enjoys the confidence and friendship of Bishop Whipple—that warm and tried friend of the Indian race. In the dreadful massacre of 1862—a time which the settlers in Minnesota can never forget—when the Indians, goaded by their wrongs, rose up against their oppressors, Emmenegaubouk by his timely warnings saved many a white man’s life, and by his influence helped to check the red man’s ferocity.

“His coming to the island was soon noised abroad, and in every wigwam there was joy and gladness. On the next day (Sunday) the church was filled with worshippers. Prayers were said by myself, and my Indian friend preached. The audience was most attentive, for both the manner and matter of the preacher’s sermon were worthy of attention, and many had come from a distance to see the great Ojibway Missionary and listen to his words.

“At evening service the same order was observed; prayers were read, and my friend preached—holding the people entranced for two hours—telling them chiefly his experiences, and giving an account of the progress of Christianity amongst the aborigines of the West.

“Amongst other good things, he gave us the history and meaning of his name. I send you the *ipsissima verba*.—‘I received my name from my grandfather. I believe the names of the ancients each of them had some meaning. When I was a boy, my grandfather, the chief of the tribe, had lost all his sons. I was taken sick, and he was very anxious about me. He gave a great feast, and in the presence of the people, announced the name I bear, Emmenegaubouk, which means *one that stands before his people*. It seems to me that it had a prophetic meaning, as I have for years stood before my people, preaching and trying to guide them in the right way.’

“In connection with the above, I may mention that among Pagan Indians the giving of a name to a child is a matter of some importance. At such a time the parents make a feast, and invite all the old people to come and eat at their wigwam. A portion of the meat is offered as a burnt




sacrifice. While this is burning, the giver of the name makes a prayer to the god to whom he is about to dedicate the child, and at the close proclaims what it is to be.

"Some such ceremony must have been observed when Emmenegaubouk got his name."



### CONSECRATION OF BISHOP KEY.

E briefly mentioned last month the news of Bishop Key's consecration as Bishop-Coadjutor of the diocese of St. John's, Kaffraria. The following fuller account from the Metropolitan tells of the happy event in a way that is most encouraging. Writing from Grahamstown on August 25th, the Bishop of Capetown says :—

"I am here on my way to my own diocese from Umtata, where on August 12th (twelfth Sunday after Trinity), the Rev. B. L. Key was consecrated Coadjutor-Bishop of St. John's by myself, assisted by the Bishops of Maritzburg, St. John's, and Zululand. The Society ought to be informed of this, and will probably be interested in hearing how universally welcome this event is to the diocese. Bishop Key seems to me in every respect admirably qualified for the work to which he has been called, and has won the general love and respect of the clergy and laity of his diocese. The consecration took place in the Church of St. James, at Umtata, the Pro-Cathedral not being sufficiently large to accommodate the great numbers of those who were desirous of being present. The whole service was choral. It was, with the exception of the Litany, in English; the Litany was sung in Kaffir. The English choir of St. James, and the Kaffir choir of the Pro-Cathedral, were united for the service, and the music was throughout admirably performed. It was an extremely solemn service, and many people told me the next day how deeply they had been impressed by it. Many had come in from long distances in order to be present. The

Wesleyan minister in Umtata closed his place of worship for the day, and brought his people with him to both the consecration and the evening service. The next evening a *conversazione* was held in order to give an opportunity to the Bishops to meet a large number of the people at and around Umtata, and to enable the people to give their welcome to the Bishops. Major Elliott, the chief magistrate of the district, made a most kindly speech on behalf of the people of the place and on behalf of the diocese, to express their pleasure and gratitude that the Bishops had consented to meet there, and had enabled them to take a personal part in the solemn service in which their new Coadjutor-Bishop had been set apart for his high calling and his work amongst them. My visit to the diocese has left the happiest impressions on my mind, and I have been rejoiced to see the unity of our people in the diocese, and the wonderful blessing with which God has rewarded the work of our Church under Bishop Callaway's guidance, in spite of the hindrances and losses which the recent wars have inflicted upon it."



## THE SOCIETY'S SPECIAL MISSION TO MANITOBA AND THE FAR NORTH-WEST.

BY REV. W. HENRY COOPER,

*Formerly S.P.G. Missionary in Australia and New Zealand.*

(Continued from page 278.)



THE first Missionary tour arranged for me by the Bishop of Rupertsland was through south-western Manitoba. I spent nearly a week in Winnipeg trying to get suitable horses for my journey, but was not successful, as several parties of surveyors going west had bought up everything that had four legs to stand on. I could, indeed, have got an Ontario-bred horse, but for the rough work I had before me, travelling in a country where oats cannot always be had, and where the flies are often so bad that Canadian horses

are positively worried to death by them, nothing but a Montana, or Indian pony, would be of any use. As not a single stage or coach leaves Winnipeg, I determined to go by rail to Manitoba city, and take my chance of getting on some four-and-twenty miles to Norquay, where my first Sunday services were to be held. So on Wednesday, May 17th, I left Winnipeg by the 7.30 A.M. train, which consisted of only two cars, the engine, and tender. The road has not been long constructed, and is very rough, so that a greater speed than ten or twelve miles an hour was not attained. The stoppages were frequent and long, and it was 5 P.M. before we reached our destination, about eighty-five miles from Winnipeg. The country through which the road has been constructed is poor and wet; at intervals there are tracts of good land. Very few settlers' houses are to be seen near the railway, but a few miles away there appeared to be more settlement, and the course of the Red River on the east could be traced by a number of farms. The only town we passed was Morris, forty miles from Winnipeg. It appears to be a growing place; a good many new houses are in course of construction; there are three small churches. On the railway platform was a clergyman, who, I afterwards learned, was the Church of England incumbent of the place.

After leaving Morris the journey was very bleak, a level tract of prairie without a tree, and nothing to break the monotony of the view but an occasional Mennonite village. The houses in these villages looked very comfortable; they are generally built of mud, and well thatched. Where the line ended there was not a house to be seen. A railway caboose was utilised as a station-house and ticket-office; there were a couple of American waggons waiting for the arrival of the train, into one of which I got, with five other passengers. We fortunately had only one and a half miles to drive to our destination, Manitoba city. There was not anything like a road, or even decent track; the trail ran over ploughed land, through sloughs and swamps, in going through one of which the waggon sunk in the deep mud, out of which, although we all got out, the horses had the greatest difficulty in pulling the empty waggon.

At last we arrived at the "city," a new settlement of some



half dozen houses. There was a little stopping-place, which was fairly comfortable, and in which a good many travellers were staying for the night. Immediately on my arrival I went round to the people living in the "city," and to a couple of settlers a little distance away, to tell them I would have Evensong at eight o'clock. The principal storekeeper lent me a large tent for the service. I believe, had proper notice been given, there would have been a fair congregation. As it was, twelve persons attended the first Church of England service ever held in the place. Both the Presbyterians and Wesleyans have regular Sunday services there, and get average congregations of thirty or forty people. As there is a great deal of country settled in the neighbourhood of the town, it is most important that we should be able to hold, at all events, occasional Mission services here, and also in the new settlements and little towns that are springing up with wonderful rapidity. I was fortunate enough to meet at the stopping-house a gentleman who was going the next day to Norquay, one of the places I was to have service at the following Sunday. He kindly offered me a seat, and on Friday morning at 8 A.M. we started in one of the ordinary light waggons of the country. There were three passengers besides myself, and it was as much as the horses could do to drag us through many of the deep and soft sloughs. It rained heavily all day, and we were wet through before we got to our destination, where we did not arrive till just five o'clock, taking nine hours to do twenty-four miles.

I found my notices of service had not been received at Norquay, a little town of perhaps twenty houses, so I visited some of the people on Friday night, and the remainder on Saturday morning, announcing a service at 3 P.M. on Sunday. As I could neither borrow nor hire a horse, I started off after luncheon to walk to Swan Lake, some eight miles away, where the Sunday morning service was to be held. I succeeded in getting a schoolroom to have service in, and went round to as many of the settlers as possible, telling them of the service. I was received by all with great kindness, and had several offers of hospitality for the night. It was a fatiguing day, but

I was amply compensated for my exertions by a congregation of thirty-six at the Swan Lake school at 11 A.M., and at Dr. Pennefather's at 3 P.M. a congregation of forty-eight. It was a very pretty, as well as encouraging sight, to see the settlers coming across the prairie to these services—some walking, some in the waggons of the country, a few in Red River carts drawn by oxen, and some of the best off in, or rather *on*, "buckboards." I made my first acquaintance with this thoroughly American trap after the service at the doctor's; I was sent for from Beaconsfield, where the evening service was to be held, and for some eight miles was jolted over the roughest imaginable track. I had to hold on to the seat with both hands, and even that was not enough to ensure one's safety; for when going over some deep ruts the entire seat gave way, the driver suddenly disappeared among the wheels, while I was sent over the splash-board right on to the horse's back. Fortunately the horse, though spirited, seemed quite used to such proceedings, and stood quietly till we picked ourselves up, and tied the seat on to the body of the vehicle.

The evening service was held in the sitting-room of a settler's house—the doctor and postmaster of the district of Beaconsfield. Here there was no village or centre of population, the farmers' houses being from half a mile to a mile apart; and as the notice of service had only been received late the day before, only fifteen people were present. Amongst them were several sons of gentlemen of high position in England, who were learning farming in the neighbourhood. We had the Canticles chanted and several hymns well sung at our little service, the accompaniments being played by the daughter of the house on, I believe, the only piano within a radius of a hundred miles.

*May 21st.*—Two-thirds of the merry month of May gone, and hardly a sign of spring in Manitoba! The frosts are less severe, and the sun in the middle of the day a little warmer than a month ago, but I still feel the need of all my winter clothing. I have even more and warmer clothes on to-day than I had at any time during the coldest weather last winter in England; but the air is beautifully clear and dry, and has the effect of a tonic, bracing you up and making you feel as if you

could do twice the amount of work you could at home. I spent the morning visiting the settlers, and in the afternoon was driven eight miles by Mr. Ashby to his house, which was to be my headquarters for several days.

Mr. Ashby is the lay reader for the district, and for some time the people have been entirely depending upon him for Church services. A clergyman had been in charge of this district, but sufficient local contributions could not be raised to make his income up to £180 a year, and the Bishop had to remove him. The people are now determined to make a greater effort so as to raise £100 a year themselves, which they hope the Bishop will be able to augment with another £100. But still an income of £200 a year is not enough for an active man with a large district; one or two horses must be bought and fed—the first cost; and then the wear and tear of buckboard, harness, cutter, &c., all have to be paid for, besides the expense of living, which is at least a quarter as much again as in England. From what I have seen of the country, I believe a man cannot be fairly expected to do his work well and keep out of debt on less than \$1,250, or £250 a year, and it would be better to have a few Mission clergymen constantly travelling through very large districts, and with sufficient pay, than to have a greater number of struggling men trying to eke out their miserable incomes by farming or dairying; or if not able to add to their stipends in any way, being obliged to do all their own household and stable work. In either case the time and energy that should be spent on their parishes are employed in work necessary to enable them to live; visiting and other parochial work has to be neglected, the people get dissatisfied, and withdraw their subscriptions; and the end is that the clergyman has to be removed, too often after he has incurred debts that drag him down for years.

*May 23rd.*—Started for Norquay in one of the ordinary farm waggons—a long, narrow box body on high wheels, without springs, so our journey was anything but monotonous, the jolting alone being sufficient to keep one's attention alive, so as to hold safely on the board that did duty for a seat. Our trail was through the light rolling hills of this part of the country,



now splashing through a swamp, now up to the axles in a slough, now on the ridge of a hill, and then forcing our way through a thick scrub which ordinary horses would not attempt to face; and so we journeyed, the last hour through a down-pour of rain, to the house of a farmer some four miles the other side of Norquay. Here a service had been arranged for, but in consequence of the torrents of rain the congregation only numbered eight. All were Church people, and most grateful to me for keeping my appointment in such bad weather. The drive home after service was by far the worst part of our day's journey, as it was quite dark before we got a couple of miles on our way; then for five miles we blundered on, sometimes coming up against a barbed wire fence, sometimes on and sometimes off the trail, once within a couple of feet of going down a well, which had been dug since the last time Mr. Ashby had travelled that way. How we managed to get home I never could tell; but we did arrive about ten o'clock, drenched through and very tired. The next day I spent writing home letters, and had Evensong at a settler's about three miles from Mr. Ashby's, my congregation numbering eleven.

*(To be continued.)*



## THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE  
OF CAPETOWN.

*(Continued from p. 316.)*

**M**Y first charge in South Africa was a large district—parish it could scarcely be called—some sixty miles long by forty broad, more than two thousand square miles in extent. In this large tract was one small village, Riversdale, from which the district took its name; and two still smaller—one seventy miles off by road, called Ladismith, in honour of the wife of the famous Sir Harry; the

other, Heidelberg, about twenty miles away, on the road to Capetown. Riversdale itself is just 200 miles from Capetown, on the main road eastward of the colony, and some twenty miles inland from the sea. It had then about 1,000 inhabitants, of which some 200 were of English birth, and accepted me as their minister, though few indeed, and scarce any of the adults, had been baptised and brought up within the English Church. About half were of coloured blood, of the very mixed races which are to be found in all the older portions of the Cape Colony, a very considerable proportion of white blood being in very many of them. The remaining inhabitants of the village were of Dutch descent, and belonged to the Dutch Reformed Kirk—Presbyterians, almost identical in faith and practice with the Scotch. In one thing they are a marked exception. They still retain the observance of the various holy seasons of the Church; and though New Year's Day is their universal holiday, yet Christmas Day does not pass unobserved as a holy day, and Good Friday and even Ascension Day are annually kept in some remembrance.

The whole of the land in the district, as in most other districts in the older and western portion of the Cape Colony, is held almost exclusively by these people of Dutch descent—the Dutch Boers, as they are commonly called, the term implying no reproach, but simply meaning “farmer.” Owing to the dryness of the climate some of the farms are of very large extent, a large portion of the land being only fit for wide sheep-runs, for the fine-woolled merino sheep, which thrive best where food is not rich and abundant. Where water is to be found and the land can be irrigated, it is, most of it, very fertile. A large quantity of grain is also grown on land which cannot be irrigated; but, owing to frequent droughts, such crops are very uncertain, sometimes repaying abundantly, sometimes returning absolutely nothing. This partly accounts for the sparse population of the colony, though it is also very certain that in most parts it would bear, and well reward, a very large increase of its present number.

The manners of these Boers were then simple and primitive to an extent now rarely to be found. To them, of course, my direct Mission work did not extend; but as I was often brought

into close intercourse with them in my frequent journeyings, I will here give a brief account, which I think will prove interesting, of a state of things fast passing away in this age of rapid changes, the influence of which is felt even in those remote corners of South Africa.

The apostolic injunction, "Use hospitality one towards another without grudging," was universally recognised and acted upon. In a land where even a wayside inn was scarcely anywhere to be found, this became absolutely a necessity. The hospitality you rendered to another you might any day require yourself. Wherever you journeyed, therefore, you knew that at whatever house you might reach by sundown, though to the owner you might be utterly unknown, you would be sure of a welcome, and to receive food and shelter—that is, provided you had a cart and horses to carry you, or at least a horse, however poor, to ride on. To travel on foot was then reckoned the greatest depth of degradation. Even to go on foot from one farm to another, perhaps a bare half-hour's walk, was not the thing. A good portion of the half-hour—perhaps the whole, or more—might be taken up with securing and saddling a horse; still it must be done, as it was *infra dig.* to go by the means of nature's own providing, while the poor wandering voet-looper, as he was called, was ever looked on with contempt and suspicion, as an utterly disreputable character. Thus when that energetic and devoted worker, Bishop Merriman, then Archdeacon of Grahamstown, attempted to travel on foot about the land upon his visitations, he had the greatest difficulty in convincing the Dutch Boer and his vrow that he was not a vagabond scamp, but a respectable, reverend English predikant.

Yet, if you only gave this proof of your respectability, the kindness with which one was ever welcomed, even by the very poorest, and when quite unknown and least expected, was very marked. I was once journeying alone on horseback, attempting a road which I had not travelled before, when, having reached the top of a very high hill, I found the sun sinking down, and a dark night setting in, while I knew that, after reaching the foot of the hill, I had some miles to go along a strange road, in which I was most unlikely, at that hour, to



meet a human being of whom to inquire my way. By the time I reached the foot it was quite dark, and coming down I had seen no signs of human habitation near; but, to my great delight, just then I saw, a little off the road side, a gleam of light. I hastened towards it, and found it proceeding from the window of a little house, poor enough in its outward aspect; yet there, on my knocking and explaining my lost condition, I was at once welcomed, all the more heartily in that I was a predikant, although an English one. The best they had of food was soon placed before me, a comfortable bed was made up for me, my horse was also well cared for; and the next morning early, providing me a warm cup of coffee, and refusing to accept any recompense, they sent me on my way rejoicing, both man and beast refreshed and invigorated, to enjoy, in the bright morning sunshine, an exhilarating canter into the little village, where I was on the following day (Sunday) to hold service.

In those days family worship, both morning and evening, was never neglected in a Boer's household. It sounded very solemn to be awakened about 4 o'clock on a summer's morning, just at dawn of day, by the tone of one of David's psalms, or some old hymn, sung very slowly, and perhaps not very sweetly, yet earnestly and heartily, by the whole household, before going forth to their daily labours; and then to hear the master's voice gravely reading a few words of Scripture, and uttering a few words of prayer. It was the grave earnestness with which all was done which gave its peculiar charm to this service, from which the tired traveller was always held exempt.

Such were the old Cape Boers, as I found them when I first went among them, in my large Riversdale parish. Everywhere among the elders you found an old-fashioned gentle courteousness which was very pleasing, and a considerable amount of education and intelligence. But it is a sad proof how very easily man, under unfavourable circumstances, degenerates—that the lower class of the Boers everywhere are fast losing, each generation more and more, all the best points in the character of their forefathers, and gaining nothing good as yet in compensation. Owing to the isolated position of very many farms greatly hindering education, to the old laws of inheritance,

which compelled division of property till farms are too small to afford sufficient support, and to close intermarriages, which are producing some very manifest degeneration, especially in mental powers, the poorer class of Cape farmers are fast sinking down into a very low, degraded position, from which, it is to be feared, they will not easily recover.


Among those Dutch farmers, everywhere over the whole land, a few stray English were to be found, doing generally the hardest, roughest work; many of them living—not married, yet not indiscriminately, but in a state of concubinage—with coloured women, by whom they had often large families of children. These men were mostly of the lowest class; but often we came across one of a far higher grade, who, generally by his own vices or folly, had been brought very low. One post which such men too often occupied was that of schoolmaster. In his eagerness to secure for his children a little learning, the Dutch Boer was far from being too particular as to the character of the teacher he engaged; so that any broken-down adventurer that might offer, who possessed that much-coveted thing, a little learning, was readily caught up, if he was content for a small sum to settle on the farm, teach the children, and make himself generally useful. Of course instruction had to be given mainly in Dutch; but Englishmen were specially in request, as being able to impart some knowledge of their own tongue. What sort of men many of these were may be gathered from the fact I once saw stated in a newspaper, that no less than three such schoolmasters were then confined together in one of our small country prisons. As long as they remained quiet on the farm, with no money in their pockets, all went well enough; but pay-day must inevitably come; and then they made their way quickly to the nearest village or town, and there soon spent their earnings, sometimes most madly. “Drunk and disorderly” would be often but a very mild description of their doings.

*(To be continued.)*



## In Memoriam.

### BISHOP SHORT.

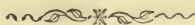
T is with sincere veneration to his memory that we record the death, on September 5, of the Right Rev. Augustus Short, first Bishop of Adelaide. Having been born on June 11, 1802, he had reached his 82nd year. He was one of the four prelates consecrated in Westminster Abbey on that memorable St. Peter's Day in 1847, for the four new colonial Sees of Capetown, Melbourne, Newcastle, and Adelaide. The latter was a diocese presenting not a few serious difficulties to its first Bishop, but he soon won its thorough and cordial appreciation.

He directed his early efforts to the cause of education, and especially to St. Peter's Collegiate School, which he lived to see take a leading place among the public schools of the colony.

In 1855 he assembled his first Diocesan Synod, and after long forethought he began another project dear to his heart, the Cathedral Church, in 1869. The high position which the Bishop won in South Australia was frequently evidenced during his episcopate.

He was Vice-Chancellor, and then Chancellor, of the University. He was in 1866 presented with his portrait by the diocese; in 1872 with a Pastoral Staff; a brass lectern was placed in the Cathedral on the completion of the fiftieth year from his admission to the diaconate, when a further handsome presentation was made to himself. He was always a leader, able to be level with the van of progress in a young, robust colony. By such hands as those of Bishop Short the foundations of the Colonial Church are well laid.

Bishop Short's career at Oxford was a distinguished one. He was a first-class man, a Student of Christ Church, and in 1846 Bampton Lecturer. His scholarship, his physical vigour, and his active habits fitted him for the arduous work which his extensive diocese put before him. Almost everything had to be done from the beginning. There were but two or three clergy working in it on his arrival; when in November, 1881, he resigned his See, he left over fifty clergy. He thus had less than two years of rest in his native land after his laborious life, before being called to the rest which he yet more desired.





## Notes of the Month.

AT the Triennial Convention of the Church of the United States, which was held on the 3rd inst. in Philadelphia, the Bishop of Rochester was the bearer of a letter of congratulation from the Society on the approaching Centenary of the American Episcopate. The letter was written at the request of the Standing Committee by the President of the Society, the Archbishop of Canterbury, who has also invited the Convention to send a delegate to this country next year for the purpose of taking part in the proceedings of the Society's 183rd Anniversary.

OUR latest news from Mr. Coles, of Tamatave, is dated August 29th :—

"I have little to report to you this month ; the position in Tamatave is as it was two months ago. The French have not advanced at all. Of course none of the Malagasy have returned, so the schools are still stopped.

"On the 26th I received letters from the capital, but I don't know how they got here. The latest date was July 24th. At that time all the Europeans were well, and felt quite safe. Queen Ranavalona is dead, and her successor appointed. Everything passed without any disturbance, as was expected. The people are pleased at the appointment ; it was quite unexpected. She is the widow of a young prince who died about three months ago. I am afraid that the war will not be finished for a long time yet, as the Hovas say they will not give in as long as any remain. I have of course nothing to do, as I am not allowed to leave the town, and all but seven or eight of my people are gone. I think, had it been necessary for me to have left Tamatave, the Society's property would have been used as barracks, as the L.M.S. property is. The Rev. David Johns is still with me. He has heard nothing of his wife and family for some months.

"Miss Lawrence, as you know, is in Mauritius. I do not see any prospect of her being able to return for some time.

"My congregations are very small, but I still keep on the daily services and weekly communion, though for a long time I had to use a glass and a saucer as vessels, as the altar plate had all been put on board *H.M.S. Dryad*, which went to Mauritius before I could get it back.

"Food is scarce in Tamatave, but there is enough to satisfy all, thanks to Miss Lawrence, who sent me tinned food from Mauritius. I have plenty, and am enabled to help some of my sick neighbours."

THE consecration of the Rev. A. W. Poole as the first Bishop of the English Church in Japan, had been fixed for Michaelmas Day, but owing to the illness of the Bishop-

designate was postponed till October 18th, St. Luke's Day, when he had happily recovered, and was consecrated in the Chapel of Lambeth Palace by the Archbishop of Canterbury, the assisting prelates being the Bishops of Bath and Wells, Dover, and Lahore, and Bishop Caldwell. The sermon was preached by the Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead.

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**T**HERE was held in the Chapel in the Society's house on Tuesday, October 16th, a farewell service on the occasion of the departure of the following Missionaries:—the Rev. J. R. Hill and Mrs. Hill for Banda; the Rev. H. Whitehead, the Rev. W. M. Bone and Mrs. Bone for Calcutta; the Rev. A. Margoschis, the Rev. M. R. Butler and Mrs. Butler for Madras; the Rev. T. Williams, the Rev. J. W. F. Wright and the Rev. A. Haig for Delhi; the Rev. H. S. Crispin for Nassau, and Miss Fell and Miss Thompson for Madras.

An Address was given after the Nicene Creed by the Right Rev. Bishop Caldwell.

His lordship's words of encouragement and counsel have more than a temporary interest and value, and we purpose printing a report of them in our next number.

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**T**HE Anniversary at Liverpool was a great success this year. For the first time it was decided to hold an afternoon as well as an evening meeting. The Bishop of the diocese presided on both occasions, and the speakers included the Bishop of Newfoundland, Canon Barry (Bishop-designate of Sydney), and General Lowry, C.B. The Mayor of Liverpool (W. Radcliffe, Esq.) invited a large party of the clergy and laity to be his guests at the Town Hall between the two meetings.

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**A** TERRIFIC cyclone passed over the Bahamas on September 8th, doing immense damage, and causing great loss of life. Out of 133 vessels in Nassau harbour only two rode out the storm. Fortunately all the churches in the capital have escaped, but as boats arrive from the out islands churches at several of the stations are reported to have fallen. The poorer classes are in a miserable state, so many having lost

their houses. Among many other deaths at sea, we have to record that of Rev. J. S. Higgs, the clergyman at San Salvador, and his wife. They were returning to their island parish after a health trip to America. Mr. Higgs had worked in the diocese for thirty-four years. The Bishop's yacht is safe, having been blown into a bed of soft mud. News from the more distant islands is anxiously awaited.

**I**N the night of September 4th a fearful hurricane desolated the island of Dominica. The sufferings of the people which have ensued will be best understood from a letter received by the Bishop of Antigua, from which the following are extracts:—

“MY DEAR LORD,

“You have doubtless heard by telegram of the hurricane which passed over this island on the night of the 4th and the morning of the 5th inst. Happily the loss of life on land is not very great, but the destruction of property is considerable. The larger houses in the town of Roseau, except in a few instances, have not been seriously damaged, but numbers of the smaller houses have been completely destroyed, some being swept away entirely. News of the disastrous effects of the storm come pouring in every day, as the means of communication with the country districts are opened up. In some of the villages but one or two houses remain, the rest being razed to the ground.

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“As your Lordship is aware, the principal sustenance of the labouring population in this island is drawn from the soil, and when I tell you that the ‘provision gardens’ are swept clean, you will be able to form some idea of the distress that must be encountered later on.

“We have organised a Hurricane Relief Committee, and I am the Honorary Secretary. The people are subscribing liberally for their means, but what we can raise locally will be inadequate, for most of us who might have given largely have suffered greatly.

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“Lime, cacao, and coffee trees are uprooted, the crops gone, and the cultivation ruined. It will take a long time for the island to recover, but the planters are all bearing their losses with great spirit. I have heard the destruction estimated a good deal over £100,000, but accurate information is not yet obtainable.

“I feel that I have only to lay the above facts before your Lordship in order to enlist your powerful aid in obtaining subscriptions for our poor people.”

Subscriptions will be received and forwarded to the Relief Committee in Dominica, by the Bishop of Antigua, Fulbrook House, Ealing, W., and by the Colonial Bank, 13, Bishopsgate Street Within, through whom remittances will be made to Dominica.



## MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 19th, at 2 P.M., Canon Gregory in the Chair. There were also present the Bishop of Newfoundland and the Bishop of Algoma, *Vice-Presidents*; the Rev. W. C. Bromehead, C. C. Ferard, Esq., Rev. G. N. Freeling, Archdeacon Lower, General Lowry, C.B., General MacLagan, Rev. J. Frewen Moor, General Nicolls, Rev. W. Pancridge, H. D. Skrine, Esq., General Tremmenheere, C.B., W. Trotter, Esq., S. Wreford, Esq., *Members of the Standing Committee*; Rev. S. Arnott, Rev. R. M. Blakiston, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. E. D. Boothman, Rev. R. H. N. Brown, C. G. Burke, Esq., Rev. W. H. Cooper, T. Cree, Esq., Rev. G. T. Cull-Bennett, Rev. T. Darling, Rev. J. Denton, J. F. France, Esq., Colonel Hardy, Rev. R. S. Hassard, Rev. F. H. Hastings, Rev. T. Outram Marshall, Rev. B. Potter, H. S. Redpath, Esq., Rev. G. C. Reynell, Admiral Robertson Macdonald, Rev. W. F. Satchell, and Rev. C. Witherby, *Members of the Society*.

1. Read Minutes of the Meeting of June 15th last.
2. Read the Minutes, and confirmed the provisional acts of the Meeting of July 20th last.
3. The Treasurers presented the following Statement of Accounts up to September 30th :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—Sept., 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	22,117	6,310	2,777	31,204	63,202
SPECIAL FUNDS . . . .	6,234	—	5,864	11,598	18,720
TOTALS . . . .	28,351	6,310	8,141	42,802	81,922

B.—*Comparative Amount of Receipts for the General Fund at the end of September in five consecutive years.*

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collec- tions . . . . . }	£20,335	£21,860	£22,597	£25,883	£22,117
Legacies . . . . .	7,232	8,528	4,472	4,311	6,310
Dividends, Rents, &c. . . . .	3,333	3,044	2,840	2,902	2,777
TOTALS . . . . .	30,900	33,432	29,909	33,096	31,204

4. On behalf of the Standing Committee, the following resolution upon the matters which had been referred to it on the motion of the Rev. W. Denton, was read :—

“Agreed to endorse cordially the expressions in Mr. Denton’s first resolution, and to express the regret of the Standing Committee that the state of the Society’s finances render it impracticable for it to incur at the present time new pecuniary responsibilities.”

The Rev. W. Denton moved that the subject be remitted to the Standing Committee for further consideration, which upon a division was not carried.

5. On the recommendation of the Board of Examiners and the Standing Committee, the Rev. Henry Whitehead, M.A., Fellow and Tutor of Trinity College, Oxford, was accepted as Principal of Bishop’s College, Calcutta; the Rev. Lorenzo Sheperd, B.A., Trinity College, Dublin, and Mr. William Hamilton Lowry, B.A., Trinity College, Dublin, were accepted for Missionary work in the diocese of Rupertsland; the Rev. Thomas Taylor, B.A., St. Catherine’s College, Cambridge, was accepted for Missionary work in the diocese of North Queensland; on the recommendation of the Standing Committee, the appointments of the Rev. J. K. Richardson to St. Eleanor’s, and the Rev. H. Harper to Port Hill, Prince Edward Island, were confirmed; on the recommendation of the Standing Committee, titles to holy orders were granted to Samuel Vedamuttu, in the diocese of Madras, and to catechist Stephen, in the diocese of Mauritius, and Mr. Darius Davey was appointed Antigua Exhibitioner, and Mr. John Alfred Lee Holly, Haitian Exhibitioner at Codrington College.

6. Authority was given to use the Corporate Seal for the purposes of transfer of stock.

7. The Bishop of Newfoundland, the Bishop of Algoma, and the Rev. W. H. Cooper addressed the Society.

8. All the candidates proposed at the meeting in June were elected into the Corporation. The following were proposed for election in December:—

Rev. F. K. Aglionby, 99, St. George’s Square, S.W.; Rev. W. H. Sinnett, Kidwelly, Carmarthenshire; Rev. W. Symonds, St. James’, Acerington; W. G. L. Cotton, Esq., Public Works Department, Bengal; Rev. A. L. Royds, Chelford, Congleton; Rev. T. H. Barnett, St. Mark’s Vic., Easton, Bristol; Rev. W. F. Steele, St. Andrew’s Vic., Montpelier, Bristol; Rev. A. C. Macpherson, Shotttery House, Clifton, Bristol; E. Strickland, Esq., 13, Victoria Square, Clifton, Bristol; Rev. E. G. A. Winter, East Bradenham, Shipdham; Rev. Canon Gaul, Dutoitspan, Orange Free State; Rev. Wm. Barton, St. Geo. Vic., Millom, Cumberland; Rev. C. Warren, Saxilby, Lincoln; Rev. J. G. M. Stretton, St. Cyprian’s, Brockley, S.E.; Archdn. Pinkham, Winnipeg, Manitoba; Rev. G. F. W. Munby, Turvey, Bedford; Rev. E. K. Hanson, Maiden Bradley, Frome; Rev. F. A. Powys, Winterslow, Salisbury; Rev. G. H. Browne, D.C.L., St. Edmund’s College, Salisbury; Rev. A. Capel Cure, Badger, Shiffnal; Rev. W. Jellicoe, Clunbury, Aston-on-Clun; Sir Thomas Bazley, Bart., Riversleigh, Lytham; Rev. J. M. Bury, Little Hadham, Ware; Rev. R. Duncan, St. James’, Whitehaven; James D. Hill, Esq., Terlings, Harlow; Rev. J. Wordsworth, Gosforth, Holm Rook, Cumberland; Rev. F. C. Hingeston-Randolph, Ringmore, Kingsbridge; Rev. John Milner, Middleton in Teesdale, Darlington; William Grey, Esq., 108, Mount Street, W.; F. A. White, Esq., 2, Linne Street Square, E.C.; Rev. Walter A. Raikes, Ide Hill, Sevenoaks; Rev. F. E. W. Wilmot, Chaddesdon, Derby.





# THE MISSION FIELD.

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THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

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DECEMBER 1, 1883.

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## *THE CENTENARY OF THE AMERICAN EPISCOPATE.*



It is now a hundred years since the long-desired blessing of the Episcopate was given to the American Church. From the year 1701 (when the Society began to send its Missionaries to the colonies which have become the United States), for more than eighty years frequent and urgent appeals were sent to England for a Bishop. The Church lacked discipline, generations grew up without confirmation, young men of ability and piety could only be ordained by undertaking a voyage to England and back, which was then tedious, expensive, and, as it happened in several cases, not without danger and loss of life. All appeals, however, were ineffectual.

At length, after the colonies became independent, Samuel Seabury was elected the first Bishop of Connecticut in 1783, and was consecrated by the Scottish Bishops in the next year.

In the century which has passed the American Episcopate has grown until it numbers sixty-seven prelates. There are in



this mighty Church 3,513 clergy, and about 373,000 communicants. Its general influence is increasing rapidly, and in every department of work it exhibits a growing activity.

On the occasion of the Lambeth Conference Bishop Littlejohn, of Long Island, read a paper at a Conference held in St. James's Hall, on June 28th, 1878, and he thus summed up the results of the work first begun by the Society, and afterwards more completely organised by the American Church itself:—

“For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the New World. The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting.”

It was therefore, to say the least, fitting that the Society should congratulate the American Church on this important commemoration.

His Grace the President forwarded the Standing Committee's resolution on the subject, with a letter from himself, by the hands of the Bishop of Rochester.

At the Triennial General Convention, held in Philadelphia in October, his Lordship presented himself with the letter, all the Bishops, delegates, and officers rising, and standing while it was read, as follows:—

“LAMBETH PALACE,  
“July 25th, 1883.

*“From the Archbishop of Canterbury, Primate of all England, and Metropolitan, to the Senior Bishop and all the Bishops of the Protestant Episcopal Church of America, Greeting—*

“My dear and Right Reverend Brethren and Fathers in Christ and in the Unity of His Most Holy Faith, and of His Church:—It is with feelings of loving sympathy, thanksgiving, and hope for the constant and unbroken increase of the knowledge of God through your labours and your mutual love, that we of the Church of England hail the approach of the centenary commemorative of that event which has been so fraught with blessings to the whole Church, the Consecration of Doctor Samuel

Seabury to be a Bishop of the Church of God, and first Prelate of the Protestant Episcopal Church of America.

"The intervening period has seen the continuous spreading of the organisation then made your own, and, with that outspread a great deepening of religious life, as well as a vast multiplying of the Church's children. And now we labour side by side with you in the heart of many of the most ancient civilisations, as well as among the most barbarous of tribes.

"The blessing of God has indeed rested visibly on the humble acceptance and use of His own ordinances, and upon the earnest and definite communication of the truths revealed to men and committed to the teaching of His Church for the salvation of the world.

"We beseech the Father that the history of this century in the Church of your people may be but as the day of small things in comparison with that which He will both trust you and enable you to do in the great future.

"With this I send a brief, earnest resolution passed by the Society for the Propagation of the Gospel in Foreign Parts. If it should seem good to your Convention in the coming year to depute one or more of your Bishops, my brethren, to take part in the annual celebration of that venerable Society, it would afford us the sincerest gratification to receive and welcome them for their own sake and for yours. And if, further, you allow me, as President of the Society, to invite one of those prelates to preach the sermon before the Society in St. Paul's Cathedral, London, as such sermon has yearly been preached by one of the Bishops of England, I should gladly do myself the honour of addressing a request to that effect to any Bishop whom you may be pleased to name to me. It would be a happy event, a significant mark of unity, an encouragement to our labourers in every land.

"This will be delivered to you by the hand of our most dear brother, Anthony, Bishop of Rochester, the ninety-eighth direct successor of Mellitus, companion of Augustine.

"May the blessing of the Holy Trinity be with you in fulness.

"I remain, ever dear and Right Reverend Brethren,

"Your devoted brother and faithful servant,

"EDW. CANTUAR."

The Presiding Bishop also read the following resolution referred to in the foregoing letter:—

"SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS  
No. 19, DELAHAY STREET, WESTMINSTER, S.W., *July 19th*, 1883.

"At a meeting of the Standing Committee held this day, it was resolved—

"That the Society for the Propagation of the Gospel in Foreign Parts, mindful of the privilege which it has enjoyed since its incorporation in the year 1701, of sending clergymen to minister in America, has great pleasure

in congratulating the Protestant Episcopal Church of the United States on the approaching completion of a century since the consecration of Dr. Seabury to the office of a Bishop, and the Society hopes that the work of that Church, which has been so signally blest during the intervening years, may grow and prosper and continue to receive that highest blessing from God which has hitherto been vouchsafed to it.

(Signed)

“HENRY W. TUCKER,  
“*Secretary.*”

The Presiding Bishop, the Right Rev. Bishop Lee, said :—

“In acknowledging the receipt of this communication, I am confident I express the feelings of all the members of this body in making their grateful acknowledgment of the Christian courtesy that prompted the communication, and expressing their high appreciation of the words of loving counsel that we have heard this morning from our esteemed and welcome guest. It is an exceeding encouragement to those who are engaged in the great battle against the kingdom of sin, Satan, and death, to be cheered and strengthened by such assurances of fraternal sympathy, and by such evidences that the great work is going on with so much energy and with so much success in a land to which we look with so much affectionate regard. And it is a cause of especial gratification to us that the beloved brother and chief pastor of the Church of Christ, who has addressed us this morning, has exhibited an interest in the welfare of this country and in the prosperity of this Church, and a love for us and our work which has made him to think little of the terrors of that ocean, which has been so much of a barrier between the two nations in respect to such interchange of friendly greetings. We trust that he will be conducted safely over the great waters to his home, and that this will not be the last occasion in which he will meet face to face his brethren and friends in America. We are rejoiced that he is able to carry away with him such an evidence of the interests of this Church in the great Missionary cause as is afforded to-day by the spectacle of the whole represented Church—the members of its two houses—laying aside their common legislative work to engage with one heart and mind in the great work of propagating the Gospel of Christ. It is an evidence that the cause of Christian Missions has gained a position of influence and superiority, which must give an exceeding impulse to the work. We cannot doubt that the impression made by his kind, thoughtful words this day, will be deeply graven on our hearts, and that among the gratifying features on the record of this Board of Missions, and of this Convention, will be the remembrance of his visit and of his most acceptable address.”

The Right Rev. William Bacon Stevens, D.D., LL.D., of Pennsylvania, moved :—

“That a committee of this body, consisting of two Bishops, two presbyters, and two laymen, be appointed to draft a Reply to the message




which we have received from the Society for the Propagation of the Gospel in Foreign Parts.' It is our duty as a Board of Missions to reply to that very courteous communication, and I feel quite sure that we shall send a very cheerful and thoughtful response in acknowledgment of the deep interest which that Society still feels for us after the lapse of 182 years, since it began its work here."

The motion was agreed to, and the Presiding Bishop appointed as such committee the Bishop of Connecticut, the Bishop of Pennsylvania, the Assistant-Bishop of New York, the Rev. Dr. Leeds, of Maryland, Mr. Winthrop, of Massachusetts, and Mr. Stevenson, of Kentucky.



AN ACCOUNT OF A HURRICANE IN NASSAU,  
BAHAMAS, SEPTEMBER, 1883.

BY THE BISHOP.

 SEVENTEEN years have elapsed since the Bahamas experienced a hurricane similar to that which passed over a large portion of them on the 8th day of September. Though at this time of year such destructive visitors are looked for, yet since 1866, through God's goodness, nothing approaching a disaster like that which has just befallen us has occurred. A short account of the gale, and its devastating work, may perhaps interest some of the readers of the *Mission Field*.

At the beginning of the week we had occasional strong blows, not lasting for any length of time. A day or two previous to the 8th we had somewhat calm and still weather, with a sultry atmosphere, nothing however to give rise to any alarm. On the evening of the 7th I was greatly struck by the peculiar appearance of the sunset, which was different to anything I had ever seen; the dark heavy clouds behind which the sun disappeared being illumined with a very marked lurid

light. As night came on, the clouds cleared away, and the stars shone out in their usual brilliancy. It was not until about 3 A.M. on the morning of the 8th that people were aroused by sudden gusts of wind, which shook the window sashes violently. To those acquainted with hurricanes, these gusts were a sufficient sign of what was coming, especially too, as the barometer was falling with a N.E. wind. As morning advanced the wind increased, and the barometer kept on its downward course. Then might be heard in all directions the noise of hammering, indicating that houses were being secured against the approaching storm. The wind during the morning blew furiously, and the rain fell in torrents, so that it was almost impossible to see many yards, even when an opportunity occurred to look out. Between 2 and 3 o'clock in the afternoon the hurricane was at its height, and truly awful was the roar of the wind. At 3.30 P.M. the barometer began to rise, having fallen to 29.65. Though the gale somewhat abated towards evening, yet strong gusts of wind continued blowing well into the morning of the next day (Sunday).

The devastation wrought by the hurricane could not be seen until Sunday, when the sun shone upon a scene resembling what one might imagine the appearance a city would present after a siege. Many houses had a most forlorn look, some were unroofed, others had their piazzas either carried away or so loosened, as to leave them in a most dangerous condition, whilst other houses again were completely wrecked. The Clergy House, which was occupied by the Rev. C. C. W——, suffered much, standing in an exposed position. About mid-day the northern verandah was blown entirely away, and soon afterwards the house gave such indications of insecurity that notwithstanding Mrs. W—— being very ill, it was deemed advisable that she should be removed; so in the midst of the hurricane she had to be carried to the next house, without, I am glad to say, suffering any ill effects. Trees, large and small, were uprooted, and were lying about in all directions across the streets and footpaths.

Among the poor great suffering has been experienced, especially in Grant's Town and the eastern district, where stone

walls have had large breaches made in them, wooden fences have been levelled, houses blown away, or the roofs lying by the side of the walls, which a few hours before supported them, as though they had been lifted bodily off.

The destruction among the shipping in the harbour was very great. Large vessels lying at anchor, or moored near the wharfs, broke away from their moorings, and drifted down on the smaller ships, simply crushing them to pieces against the stone abutments. Much of *this* destruction to floating property might have been averted had the ship-masters only heeded the warning given them early in the morning, and taken their vessels to safe anchorages. The Diocesan Mission yacht, *Message of Peace*, I am glad to say, escaped damage, her captain having stranded her as soon as he saw what was coming.

Happily none of the churches in *Nassau* suffered as they did in 1866, when some were entirely destroyed. With the exception of the rain finding its way into them, and the Cathedral and St. Agnes losing the cross on their eastern gables, no material damage was done.

In the southern suburb of Nassau called Grant's and Bain Town, and which is inhabited by a large population of Africans and their descendants, the schools known as the Woodcock Schools were wholly demolished. These schools were erected by the Rev. W. J. Woodcock in 1848, when he was curate of St. Agnes Church. After his appointment to St. Agnes, Mr. Woodcock was deeply impressed with the neglected condition of the children, and determined upon opening schools in which religious teaching should form a prominent feature. In March, 1849, seventy children were assembled. The following year arrangements were completed for receiving a larger number of children; and in March, 1850, there were nearly 400 children under instruction. In December, 1857, the zealous and benevolent founder of these schools entered his rest, leaving a small property, which yields £43 per annum towards the support of the schools. In July last, just before the summer holidays, I was present at the examination of the children, which was most satisfactory.



But alas! the Woodcock schools now only exist in name. They shared the same fate as in 1866, and are again levelled to the ground.

It is proposed by the trustees not to restore the old buildings, which would probably be destroyed again in the next hurricane, but endeavour to build a substantial stone school-house suitable for the accommodation of the boys and girls, working in, as far as practicable, the materials of the old buildings. To carry out this plan a sum not exceeding £250 will be required, of which about £75 can be provided from local sources. We hope sympathy may be aroused, and aid forthcoming to complete this good work; for at present the teachers have had to be discharged, and over 300 children scattered to find education where they best can, as there is no available room for temporary school use.

From the other islands numerous sad tales come, which, I fear, speaks of much future suffering; ground crops have been destroyed, and fruit trees wholly swept of their fruit. The Colonial Government, however, are very active in making arrangements to send relief where the greatest suffering exists. The Church of St. Andrew, Exuma, has had the roof carried away. The Mission Church of St. Saviour, Abaco, has been entirely destroyed. "This will entail," writes the rector, the Rev. H. Philpot, "not only the school being given up, but the congregation also; as the few Church members will never be able to rebuild St. Saviour's." This will be an indescribable loss to that part of Abaco, for it was a promising and thriving Mission.

The greatest calamity of all that has befallen the Church in the Bahamas through the hurricane, is the loss of the Rev. J. S. J. Higgs, rector of San Salvador. Mr. Higgs and his wife sailed on September 4th in the mail schooner *Carlton*, for San Salvador. He had been in Nassau since last March under medical treatment, his life having been despaired of in the spring; he however rallied, and after a short visit to America, where he had gone for change of air, he resolved to return to his parish and continue his work for the Master. But God ordered it otherwise. After meeting with contrary winds from

the time they left Nassau, they had not got far from the south-east end of Eleuthera, when the *Carlton* was caught in the hurricane, and driven on a reef. Out of the *fifteen* passengers on board *twelve* were lost, among them being Mr. and Mrs. Higgs. The sad news on reaching Nassau cast a gloom on the city. It was heartrending to hear the inconsolable cries of some of the natives, as they were told that some of their dear ones had met with a watery grave. One poor woman lost husband, father, and brother, in the ill-fated vessel.

Mr. Higgs had laboured for thirty-five years in various parts of the Bahamas as a clergyman; and previous to his ordination he worked zealously as a lay reader. His body, and that of his wife, were laid to rest near where they were found on the Eleuthera coast, the service having been read by the catechist of the place.

Alas! for the Church in San Salvador. Mr. Higgs is the first clergyman, receiving State aid, we have lost since the disendowment calamity, and with him ceased the salary paid by the Colonial Treasury. How his place is to be filled is a problem not so easy of solution. The Churchpeople of San Salvador—partly from poverty, but partly, too, from apathy, with a mixture of indifference—have not paid attention to the constant appeals that have been made to them to make provision for the future; and now that their clergyman is taken from them they are in despair. The Endowment Fund of San Salvador is so small that the interest it yields cannot be called by the name of income. Ask the prayers of the faithful that God would move the heart of another such as Canon Anson, who has resigned the living of Woolwich, and has gone, *at his own expense, and who will receive no pay for his services*, to devote himself to Church work in the north of Canada. Perhaps the work in the Bahama islands may not offer so many attractions as that in other parts of the Mission field, but there are souls here to be prepared to adorn the Redeemer's diadem, as there are in other parts of the Colonial and Missionary Church. If any clergyman in priest's orders should be moved to pity for San Salvador, I would ask him to communicate with the Rev. A. Thirsby Pelham, Cound Rectory, Shrewsbury, who, while

visiting Nassau in the early part of last year, accompanied me on a visitation there, and who will, I know, give an accurate description of Church matters on that island. According to the latest reports, between fifty and sixty lives were lost in the hurricane. The accounts from Long Island are very distressing ; owing to the loss of the *Carlton*, which was carrying provisions, people in many settlements on that island are almost left without food, the ground crops having been washed away by the heavy rains. Supplies have been sent, which we hope may arrive before it be too late.

The sufferings caused by such calamitous visitations are indeed great. Still, in the midst of our trial, which might have been even far greater, we have need to be thankful to Him, who in anger remembered mercy.

F. A. NASSAU.



## MONTREAL.

### AN EPISCOPAL VISIT TO THE UPPER GATINEAU RIVER.

**T**HE annual visit of the Bishop of the diocese is always looked forward to with the liveliest interest by the parishioners of the large Mission of Aylwin. Its remote situation renders important a visit from members of the more populous world, for Aylwin is fifty-five miles away from Ottawa, the nearest town, and extends, as the Missionary sometimes laughingly asserts, at least up to the North Pole. And those Churchmen who live within reach of the churches or stations, are Churchmen in more than name, and are anxious to give a hearty reception to their Bishop. No pen could at all adequately describe the evils of the roads by which the Bishop reaches this, the extreme end of his enormous diocese. For the last twenty-eight miles, the spring waggon or buggy which conveys him, is continually passing over precipitous mountains, bumping against rocks and stumps, or jolting over stretches of irregular *corduroy*.



On the last occasion the Bishop was accompanied by the—in every sense of the word—Venerable Archdeacon Lonsdell, the Rev. W. H. Naylor, Rural Dean, and the Rev. A. J. Greer, of the Mission of Thorne. The night previous was spent at a farm-house, twenty miles distant from Holy Trinity Church, which point was reached next morning, after five hours' travel, and a hasty dinner taken. Then at 2.30 P.M. a Missionary meeting was held in the church, earnest addresses being delivered by all the clergy present. Strange as it may appear, the people here take a lively interest in Missionary work—one never hears amongst them the complaint, "one's own parish requires all the help we can furnish;" though its needs are *almost* appalling, and the response an appeal on behalf of Missions always meets with is so hearty, as to lead to the belief that the universal charity of the Gospel is a great reality to the members of the Church in the backwoods.

Service over, the vehicles were again called into requisition, and a drive of five miles brought the clergy to the hospitable house of Mr. Heeney, senr., J.P., which is beautifully situated on the shore of a large lake. Mr. Heeney, who is still hale and hearty, in spite of his seventy odd years, is "the father of the Church on the Gatineau," his exertions on behalf of the Church, and his efforts to obtain a Missionary for the district, having been chiefly instrumental in founding the Missions on the river. After tea the Bishop, Archdeacon, and Rural Dean addressed a crowded meeting of the local branch of the Inter-Parochial Communicants' Guild, held in the school-house; and then the Bishop was free to seek his well-earned repose.

Next morning, Sunday, August 19th, was a warm, tropical day, such as makes exertion of any kind immense labour. At 10.30 A.M. the Bishop and clergy arrived at the church, and proceeded with the Confirmation service. After a short address to the candidates by the Archdeacon, and to the parents and friends by the Rural Dean, eleven persons were confirmed. The service for the Holy Communion followed. The Bishop preached a most telling sermon, which was attentively listened to by a congregation so much too large for the church that the aisles and porch were filled, and crowds stood round the

windows, on the outside. In spite of the heat and crush, the congregation was most reverent, and joined heartily in the singing and responses. Just fifteen minutes were given to dinner, and then the clergy were *en route* for St. John's Church, Aylwin. Here another crowded congregation had assembled, and although a drive of thirteen miles on a sandy, dusty road, in the scorching sun, made some preparatory toilet appear not altogether superfluous, service began immediately upon arrival at the church. Service commenced with Baring-Gould's beautiful hymn, "Through the night of doubt and sorrow," forming a fitting prelude to the cheering service which followed. Every one seemed to feel "it is good for us to be here," and heat, dust, everything mundane, seemed to be forgotten as the old familiar hymns were sung and the cheering news of the spread of the Church was told. The parsonage was reached at 6 P.M., and after tea, conversation with some of the parishioners, and prayers, closed a busy, happy day.

On Monday the Rural Dean went on to the neighbouring Mission of Wakefield, to perfect arrangements for the episcopal visit. The remainder of the party made an early start, as although the next appointment was only seven miles away, the roads were of the worst description, and it was desirable to have the journey over before the heat of the day came on. For two and a quarter hours the vehicles crept along, one moment passing along a narrow roadway looking down an almost perpendicular incline to the river, seventy-five or eighty feet below, at another passing through corn-fields, "white to the harvest"; then cautiously stealing down hills steep as an average staircase, and nearly as formidable to an ordinary horseman, by reason of the logs placed transverse-wise to afford footing for the horses. But at last all arrived safely at the temporary destination, and whilst the others fastened the horses to the trees, the Bishop and Archdeacon were ferried across the river to a comfortable farm-house in the township of Northfield. They afterwards all proceeded to a spot, a mile away from the house, where what has long been a family burying-place was consecrated. The thankfulness of the hardy farmer was evident in his countenance, for it is not a small matter to him that the

bodies of his loved ones, although far away from a church, repose in "God's acre," and can never be disturbed by succeeding generations.

After dinner, followed by prayer and a quiet talk with an aged inmate of the house, whose heart was cheered by the kind words of the Bishop, the party again started. To avoid a very bad portion of the road, the Bishop and Archdeacon embarked in a dug-out canoe, and were propelled for about a mile and a half up the river by the Rev. W. P. Chambers and one of the farm hands. Disembarking just at the foot of a series of rapids, a walk of half a mile brought the canoe party to the road and carriages. They were then about six miles from the Pickanock (Anglicè—butter-nut) River, where a Missionary meeting was to be held at 7 P.M. A violent downpour of rain compelled the clergy to accept an invitation to "rest a while" at a farm-house. After partaking of milk and blueberries, a sharp drive through the now cooler evening air brought the party to the flourishing little village of Pickanock. A plain wooden church is in course of erection here, and, if funds allow, will be finished next spring. This will be the most *northerly* church in the diocese, as the congregation often assert. The Missionary meeting passed over very successfully. The offertory collection, amounting to \$9.10, it was decided to give to the Montreal Diocesan Theological College, which institution a young man from this part of the Mission is about to enter, to be prepared for the ministry. A drive of eleven miles brought the clergy back to the parsonage at 10.30 P.M. Next morning the Rev. W. P. Chambers drove the Bishop and the Archdeacon to the next Mission, thirty miles to the south, where a busy day was to be spent. The incumbent returned to his home that same night, ready to go to work with renewed vigour, encouraged by the hope that the Bishop will send another Missionary to assist in the work of the Church in his immense Mission.





## *BISHOP CALDWELL'S VALEDICTORY ADDRESS.*



AS we stated last month, the Missionaries present at the farewell service in the Society's Chapel on October 16th were addressed by Bishop Caldwell. The following record of his words will be read with interest by many besides the friends of those to whom they were especially addressed :—

Our gathering here to-day is an interesting illustration of unity in diversity. Our dear friends assembled here are going out to different parts of the Mission field. They will have to learn different languages, they will be engaged in different departments of Missionary work. The work of some will be mainly educational, of others mainly evangelistic, whilst provision has also been made for that department of work which attracts so much more interest now than formerly—woman's work for women. But in the midst of this diversity of scenes and plans, the work all will be engaged in will be essentially one and the same. It will be the work which our Blessed Lord came into the world to do—the work which He commissioned His Church to carry on—the work which His Church commissions us to do—and that is, the work of bringing souls to God. With this belief in our minds we shall be able to impart a Missionary tone and purpose to every part of our work. Everything we say or do will be a channel of grace, and even our secular lessons will become sacred.

And as our work is one in purpose and aim, however different our plans and methods may be, so there is one central truth of which all our teaching and all our work should be the outcome. The central truth of Christianity is that "God is Love," and the grandest exhibition of His love is that which called Missions into being, and which has called us hither to-day—the fact that "He so loved the world that He gave his only-begotten Son" to die for it, and commanded it to be made known to all the

world "that whosoever believeth in Him should not perish, but have everlasting life." From this centre everything that is good and pure and useful and true in the Church and in our Missions radiates. The better half of our whole work, and that which makes the other half effectual, consists in the setting forth of this central truth for the salvation of souls.

And in doing so we have not only Christ as the object of our faith and the subject of our teaching, but we have also Christ as our example. Our best example in our efforts to do good is the example of Christ Himself. We see in no other person whatever the same absolute freedom from selfish aims. We see no trace in Him of any of those infirmities we see in the best of His followers; no trace whatever of His doing anything for His own personal advantage, or the promotion of His own influence, or His own honour and glory; no trace of any subsidiary ends; no trace even of "ambition, that last infirmity of noble minds." There were various parties and *isms* then in Israel, but He held Himself aloof from them all, and made the establishment of the kingdom of God and His righteousness, His only aim.

It is especially remarkable that Christ never set His heart, as so many of His followers have done, on present, immediate results. He did not allow Himself either to be elated by success or disheartened by failure. He seems ever to have been simply intent on doing His Father's will, leaving all results to Him.

His words on coming into the world were, "Lo, I come to do Thy will, O God," and on leaving the world and returning to His Father, His words were, "I have finished the work which Thou gavest Me to do." These words teach us how we also should enter upon whatever work we have to do in His name, and how we should hope to be able to leave it when He summons us away. On entering on any new work or new condition of life, let me ask you, my dear friends, ever to remember to say, as your Master said, "Lo, I come to do Thy will, O God." When you enter on the voyage that is before you, when you reach your destination, when you arrive at your station, when you commence the study of the language, when you enter on

any new kind of work, even when you rise in the morning and enter on the duties of a new day—still let these words, “Lo, I come to do Thy will, O God,” echo in your minds, and re-echo in the work of your lives.

When we make up our minds to follow Christ's example in doing good, we must remember that in doing so we must take up our Cross and follow Him. We must follow Him in the spirit of self-sacrifice. His whole life was a sacrifice, His death was the summing up of all sacrifices. Here we have the unique example of a life of loving labours for the welfare of others crowned by a death of self-sacrifice for their redemption. Had it not been for the influences that have emanated from the Cross, how little real good would ever have been effected in the world from that day to this! Without this the highest style of usefulness, and the highest motives to usefulness, would ever have remained unknown. We must therefore be prepared to say, not only “Lo, I come to do Thy will, O God,” but also, Lo I come, O God, to bear Thy will. In all our endeavours to do good to others, we must be careful to bear this in mind. “Shall we receive good at the hand of God, and shall we not receive evil?” Evils sent by Him are not evils, but good, for all things, whether good or apparently evil, work together for good to them that love God and endeavour to work for Him. “There are briars besetting every path,” and the path of those who work for God and for the good of others is not free from those briars. You must be prepared for disappointments. You must be prepared for the failure of your best-laid plans and best-meant efforts. You must be prepared for ingratitude, you must be prepared for your motives being misapprehended, and misrepresented, and even for evil being done to you in return for good. But in all this you have simply to remember that you are following in the blessed steps of the Most Holy Life of our Lord Himself, who “did good and suffered for it, and took it patiently.” Will it not be a blessed thing to feel that the shadow of the Cross is resting upon you in all you do, and in all you bear?

Whatever happens, let us endeavour to be on God's side, and will what God wills. “He always wins who sides with God.”



The world and the devil cannot harm us, and God will not, if we will only what He wills.

I must not conclude without reminding you that though disappointments and discouragements may at times be your lot, our Lord Himself provides special encouragement for all who work for Him. "Say not ye," says He, "There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." All who labour for God in any capacity will be able to appreciate the comfort these words convey. He that works for God gathers fruit unto life eternal. He receives wages—yes, even in this present life, ample wages, blessed wages. The joy of heart which God bestows on all who labour for Him, whether as sowers or as reapers in His husbandry, is more than wages, more than a compensation, for any work He enables us to do. It is a reward, not of debt but of grace.

In conclusion, my dear friends, I commend you, and we all unite in commending you, to God's gracious care and protection, and the guidance of His Holy Spirit. May God's blessing go before you, and accompany you, and follow you. It is exceedingly improbable that we shall all meet together in this world again, but may our merciful Master and Saviour grant that after the service He assigns us here below is at an end, we may all meet in His presence above, and hear His joyful welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord."



## MADAGASCAR.

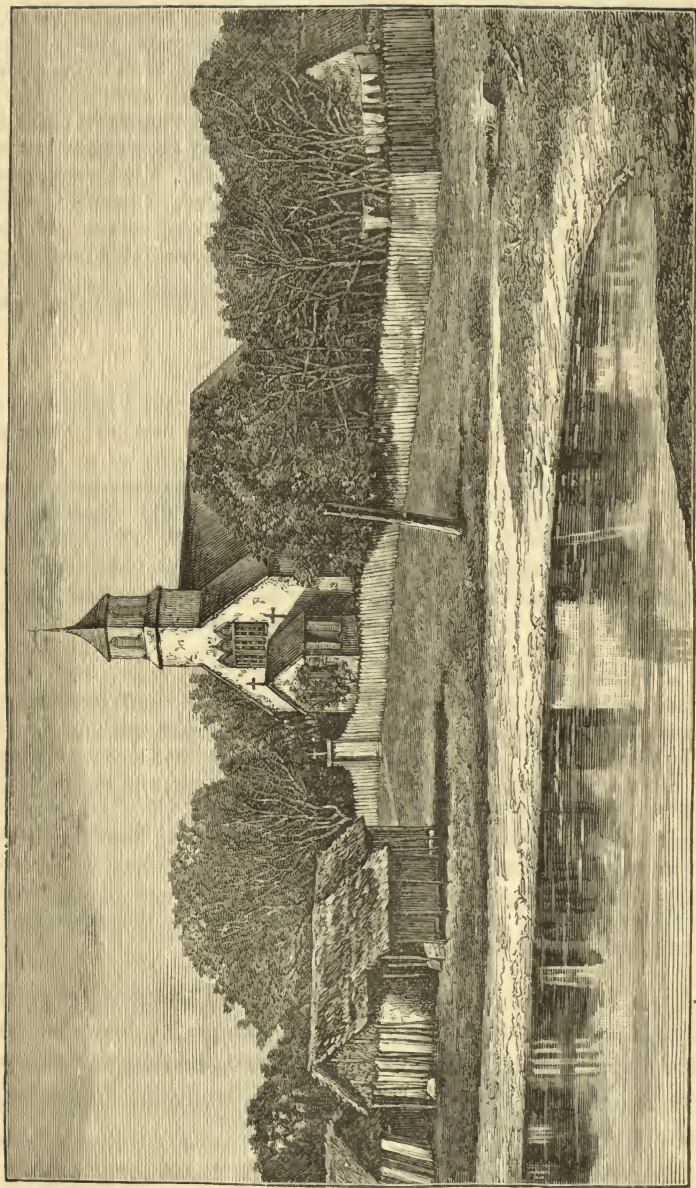


HERE is something specially remarkable in news from Madagascar of the Mission's advance and progress, at the very time when unhappy external circumstances seem calculated to negative all the efforts of the Missionaries. In the same letter in which the Bishop has to deplore the blockade, in consequence of which he had received no money and no letters for three or four months, he is able to describe an event, which, he thinks, makes a fresh start in the work of the Mission staff. The first stone of the church which is to be built as the central and mother church in Antananarivo, and, as containing the Bishop's seat, to be the cathedral for Madagascar, was laid on Thursday, September 13th, by the Prime Minister. Writing in the following week, the Bishop says:—

"We invited our neighbouring country churches to come up and keep the day with us. We began with celebration of the Holy Eucharist at 7.30, at which more than 300 communicated. Then we assembled again for Matins at 10, and at the conclusion formed a procession to the site of the cathedral, singing hymns as we went—'Onward, Christian Soldiers,' 'We love the place, O Lord,' and 'The Church's One foundation.' The singing was remarkably good, even in the procession. We had not long to wait for His Excellency, the Prime Minister. I went to meet him at the entrance to the ground, and made a kabary—that is, a formal speech, which I had carefully prepared, and which was printed on a sheet of paper, from which I read it, and then presented it to one of the aides-de-camp. I inclose a copy of the document, with a translation. I then commenced the service, which was choral. The proper Psalms were very well sung, and the music was thoroughly successful. The Prime Minister laid the stone with great care. As soon as the service was over we receded to the church, and I got down as quickly as possible to my house to receive the Prime Minister and his suite, who did me the honour of breakfasting with me. He made himself very agreeable, and we had a very pleasant party. We entertained also some two or three thousand of our people from the country and town churches, and finished the day with evensong at 4 P.M.

"I think this event marks a fresh start in our work. The effect upon this people of such a service, attended by the *Dux maximus* of Madagascar, can hardly be estimated by Europeans. It is a great fact, and of very happy augury for our future progress.

"Our work in Imerina is most promising, the French trouble notwithstanding. The High School has just been examined, and has passed very



THE MISSION CHURCH, TAMATAVE.



fairly well, showing a marked improvement on last year, and the new building advances rapidly. On Sunday last I preached and celebrated at a new suburban church, where we had 102 communicants. Our work is more in hand and better arranged than I have ever known it to be, owing to the anxious care bestowed upon it by men who really have their hearts in the work, and have had experience in England of what work really is. Our old race of ignorant catechists also are gradually giving place to men who have been carefully trained at the College ; and this, year by year, gives fresh tone and vigour to our work. On the other hand, Tamatave is, alas ! a dead letter—it is most strictly blockaded by land and by sea. We can get no money, and have had no letters since the beginning of June."

The following is the translation of the Bishop's kabary, or address to the Prime Minister :—

"SIR,

"It is with no common feeling of gratitude that I address Your Excellency on this important occasion. Gratitude first to Almighty God, who has so far prospered our work as to enable us to lay this corner-stone, gratitude to Your Excellency, who enabled us to obtain this beautiful site ; but on this occasion I especially desire to express my gratitude to Her Majesty Ranaivalona III., who has in so signal a manner marked her appreciation of the work which we have undertaken, by sending Your Excellency as her representative to lay the corner-stone of this building. Nor is our gratitude less due to Your Excellency, that in the midst of the anxious cares of your high office, and at a time when they are most peculiarly pressing, you have undertaken to inaugurate our work by laying the first stone of this cathedral, thereby showing to all the subjects of the Queen that she wishes, and that you, sir, wish that the work of the Church of England in this land may ever flourish and abound. In testimony of this feeling of gratitude, and in conformity with the custom of this kingdom, I present this unbroken coin, with the prayer that this first public act of Her Majesty in sending Your Excellency, as her representative, to lay the corner-stone of a house to be hereafter consecrated and set apart for the worship and service of Almighty God, may be an earnest of her whole reign. May God bless that reign, may it be long, prosperous, and happy. God save the Queen."

From Tamatave our latest news is dated October 3rd. The Rev. J. Coles—whose conduct in remaining at his post, and maintaining the daily services in his church, as though the times were times of profound peace, may well be called heroic—has nothing fresh to report :—

"Everything here is very quiet ; the French do not seem to intend to go into the country this year, and the Malagasy have learnt the uselessness of attacking the fort, so they are simply waiting outside. We have heard

no further news of the people at the capital, but perhaps you have, as we hear that letters have passed through Mahanoro. The French keep our letters so long after they have arrived, the September mail is not yet distributed."

He inclosed with his letter a photograph of the Mission church at Tamatave, from which our engraving is taken. He says that

"The huts seen in it are all burnt down ; the shells came so close that the tops of the trees were cut off during the passage of the shot, but the church was not hurt."



ALGOMA.

**T**HE diocese of Algoma stretches for 800 miles along the north shores of Lake Huron (with Georgian Bay) and Lake Superior. It lies, therefore, between the older provinces of Canada and Manitoba. The clergy are mainly scattered along this coast line, with large districts under their charge. How laborious this work must be is shown by the Report of the Gore Bay Mission, which is under the Rev. W. Macaulay Tooke.

It contains seven townships, each of which is ten miles square, and therefore covers 700 square miles. During the year Mr. Tooke celebrated Divine Service 195 times in no less than ten centres, besides nineteen occasions when he officiated in other places. He gives the following as his return of the number of times he has officiated in each place :—

"Gore Bay, 62 ; 'VI. Line,' 25 ; 'VIII. Line,' 25 ; Long Bay, 13 ; Kaga-wong, 9 ; Gore Line, 24 ; Ice Lake, 6 ; Mills, 13 ; Burper, 11 ; Barrier Island, 9 ; elsewhere than above, 19. Total 216."

And states the actual congregation present at each church at any one service, thus :—

"Gore Bay, 160 ; 'VI. Line,' 58 ; 'VIII. Line,' 57 ; Long Bay, 58 ; Kaga-wong, 83 ; Gore Line, 31 ; Ice Lake, 19 ; Mills, 37 ; Burper, 39 ; Barrier Island, 23."

Mr. Tooke says :—

“I am happy to be able to report most encouragingly of the Mission as a whole. A capital stone wall has been built under the church at Gore Bay, and the seats will be placed in the church in a few days. This will be a great improvement upon the planks which have served for seats since the church was opened last fall.

“Our little church in the township of Mills is nearly ready for use, and will be opened for Divine Service on the next occasion of my holding service there.”

The Rev. J. K. McMorine is in charge of a not dissimilar Mission at the western end of the diocese. It is called the Thunder Bay Mission, and includes Prince Arthur's Landing (or, as it is now called, Port Arthur), the important port at the western end of Lake Superior. His report is an encouraging one :—

“I have to say, with the most profound thankfulness, that the church built here during the incumbency of Rev. C. B. Dundas, and destroyed by fire two years ago, is now at last in the way of being replaced.

“Nearly \$1,500 were subscribed by the congregation a few months ago, and the contract for a substantial stone foundation was then let. It cost \$1,125, and was completed a few days ago. Meanwhile, we succeeded in selling for \$3,000 a portion of ground given us by the Crown some years ago, and when that amount was paid to us, we proceeded to treat with builders for the erection of the superstructure. The building is to be a frame, ‘veneered,’ as we say here, with brick. It will seat 300 persons, and when complete will cost \$6,600 (foundation included). A large part of the timber is already upon the ground, and the contractor hopes that the building will be fit for use by Christmastide.

“The nave is sixty feet long and thirty-five feet wide. The chancel is twenty feet long, the walls twelve feet high ; the main rafters twenty-three feet long.

“It is with inconceivable joy that I note each step in the progress of the building. It was inevitable that we should be losing ground in the past. For all through the summer months, the building in which we worship has been filled to discomfort—packed, especially in the evening, in every corner. In truth, worshippers have constantly gone away unprovided for. Please God, however, our difficulties in that respect will soon be over.

“I now hold service at Fort William and the Town Plot, on alternate Sundays, in the afternoon.”

The services at both places are well attended. In addition to his ordinary charge, Mr. McMorine has a considerable floating population of navvies and others engaged in the construction of the Canadian Pacific Railway.



## THIRTY-TWO YEARS OF MISSION LIFE, SPENT MAINLY IN SOUTH AFRICA.

BY THE REV. W. F. TAYLOR, OF MOSSEL BAY, IN THE DIOCESE  
OF CAPETOWN.

*(Continued from p. 382.)*

**D**RINK was the great mastering passion among all those men. At Heidelberg, which was just being formed into a village when I first settled at Riversdale, there were several engaged as labourers in building. At that time no canteen, as it is commonly called, was allowed in the place; so from time to time a messenger was sent to Riversdale, twenty miles off, for a large supply. When that arrived all work was laid aside, and they held grand drinking orgies till it was consumed. When it was quite exhausted, to satisfy their craving, they would then send to the one store in the place, and buy up whatever eau de Cologne, &c., was to be got there. Finally they would consume the sour wine, commonly sold as vinegar, which still retained some small intoxicating power.

In the central village, Riversdale, there were some few persons of a better class, of English birth; though, as I have said, the whole number of souls, of all classes and ages, claiming to be English, was only a little over 200. For these, by the indefatigable exertions of my predecessor, who had resided there some three years, a very pretty, though small church had been erected—one that was really an adornment to the place, as well as a great boon to its little congregation. But its use was not restricted to them alone. The poor coloured races from the first engaged his interest and received his care. For them the house of God was opened freely, just as for those of whiter skin. Before his coming the poor “schepsels” of Riversdale had fared no better than their brethren elsewhere. Some few of the more respectable had been received as members of the Dutch Reformed Kirk, though only to a small crowded space, just within the doors—the narrow court of the Gentiles—were

they admitted. But all the lowest ranks were utterly neglected, and were living in a most degraded state. Yet among these, our work, though sometimes very disheartening, was often most encouraging. The warmth and earnestness with which some few received the teaching of Christ's Gospel; the evident fruits of that teaching displayed in their firm, though child-like faith; their thankful acknowledgment of God's goodness, and patient submission to His will, went far to console for much that was disheartening in the utter indifference and hardness of the many, and the frequent fallings away of some who for a time gave promise of better things. When I first came to Riversdale the evident results of the work thus begun were but small. Only one coloured man and one coloured woman were upon our list of communicants, and a few more had been baptised. *Now* a goodly number of baptised Christians often quite fills the church, at their own special services.

Of course my common daily work lay among these English and coloured people residing in Riversdale itself. But that was not my sole employment. Heidelberg, twenty miles off, had to be visited frequently; and our first work was to erect a small school-chapel there, and secure a catechist as teacher. And plain and humble as the little building was, some good work has been done in it. Then Ladismith, about seventy miles off, demanded an occasional visit—two or three times in a year at least—just to look after the few scattered sheep that were to be found about there. In neither of these places was there much to be effected during the years that I resided at Riversdale. But it has been very different with some other points in my wide parish.

One of my first adventures in exploring it brought me in contact with a fellow-countryman and a namesake, Henry Taylor, a somewhat eccentric, though a worthy character. He had been an English sailor, had run away from his ship some years before, and at last, after many wanderings, had settled down in a remote corner of my parish; and married a daughter of a Dutch Boer. By her my namesake had a fine large family of young children, and by steady industry he was prospering. It was a great delight to him to meet a fellow-countryman—a rare thing

in those remote parts ; and, singularly, I found that his parents, who had not heard of him for many years, and deemed him dead, were living close to my sister, then residing at Islington. By her they were discovered, and the glad news conveyed that their son was alive and prospering. He was ever after a warm and valuable friend and assistant in my work in those parts. By him I was brought in contact with a few Englishmen living, as I have described, with coloured women ; and thus a way was opened for Mission work among the poor coloured servile races, spite of the strong prejudices, which rendered the Boers, their masters, very loth that they should be instructed. That was the feeling of a large majority ; but there were honourable exceptions of some, as I shall have from time to time to show, who even willingly aided and encouraged the work.

My first attempts were made at Henry Taylor's own dwelling, Snip Fontein ; then at a more convenient, though more distant place, a farm called Elberts Kraal, then not inhabited by its owner, one of the exceptional Dutch farmers, of whom I have spoken. Then, on his return to live there, I had to cross the boundary of my *little* parish, the great Gouritz River, which drains a vast tract of country, yet which is often almost empty, though after heavy rains it becomes a wide, deep river, rushing swiftly down, often bearing trees, and even cattle, which have been swept away by it. Crossing this river boundary, as if there had not been room enough within, I finally fixed our Mission station near its banks, at a place called Vogel Vlei, where two or three farmhouses lay pretty near together, one of which was inhabited by another Englishman, like Henry Taylor, married to a Dutch vrow—a very worthy woman, from whom I always received much kind treatment. Her husband, a singular being, a well-educated man, had gained great repute in that most remote spot, for skill in medicine. But so long had he lived away from English people, and yet so imperfectly had he acquired the Dutch language, that whether he attempted to speak Dutch or English, his speech was ever curiously intermingled with words of both languages. Yet he was a thoughtful and intelligent man, and a good helper to me in my Mission work. And here a good and permanent work was begun, of



which I shall have more to tell hereafter. Of course, as, owing to the distance, I could visit the place but rarely—some four or five times in the year at most—the first beginning could but be a slow one. Yet it was cheering to find how gratefully those rare visits were received, and how eagerly they came from far and near to listen to the good news of Christ's salvation, of which hitherto they had scarce heard, and only as a something which had no concern for them. Many came, and still come on foot, distances of ten or twelve miles, sometimes a large portion of the way through heavy sands, to listen to those good tidings.

It was in taking these various journeys that I came across those scenes of Boer life of which I have given some record above. Then, too, it was that I experienced some of the trials and discomforts of such a life. A ride on horseback, and not on the easiest and best of horses, of seventy miles, in the hot summer, over the dry burnt-up karoo, where even the bushes sometimes seemed utterly withered and dead, was no light, easy work. Or again, on my trips to Vogel Vlei, much of the road to which lay through heavy sands, the heat from which was even less endurable, and where, at every step, your horse raised clouds of little midges, which settled on one's face, and had a special liking for the one little shady place upon the forehead, just underneath the hat; or else a few large sand-flies, with bite as sharp as the cut of a lancet, and which would fetch blood through the thick skin of one's horse; or the *short* ride of twenty miles to Heidelberg—too short for an off-saddling by the way, too long not to be tiring without a break, and that to be taken in all kinds of weather. Then the occasional losing one's way over such wild regions, where often there was no house in sight, far or near; the rough steep hills to climb and to descend (mountains they would be deemed by English eyes), where man and beast had to tread carefully as well as toilsomely; and, spite of the hospitable good-will of the farmers, to which I have already borne testimony, the chances that though they gave their best, it might be only the poorest, roughest fare that they could give you—not *very* suitable, upon such journeyings, to one whose digestive powers were not of the very strongest.

*(To be continued.)*

## Notes of the Month.

MANY have watched from year to year the remittances from the parish of Kirby Misperton. There was no little surprise when it was announced in the *Mission Field* two years ago that most of the amount sent was from the Missionary boxes in the cottages of this agricultural parish of 978 people. The most thankworthy feature, perhaps, with regard to these offerings, is their steady increase. In 1880 they amounted to £148 17s. 6d., in 1881 to £151, in 1882 to £155, and in the present year they reach £169 12s. 9d. Canon Body says:—

“It is the largest sum we have ever sent by £15, although the year has been one of very great depression.”

We have no special knowledge of the way in which it has been put into the hearts of the people of Kirby Misperton thus to show their love for God, and their desire for the extension of His kingdom, but we can hardly be wrong in supposing that much of this good fruit is from seed of their Vicar's sowing. The increase year by year shows that he has used good husbandry, and therefore we cannot but regret that his care is no longer to maintain the exceptional level which has been reached in this particular. We can only join in his hope that his successor may no less be helped in this great work. Canon Body thus refers to his leaving the parish:—

“I am very sorry to think that this is the last remittance I shall make to you from this parish, as I resign the pastoral care of it at the end of the year. I hope, however, my successor will, when he is appointed, carry on this work. For myself, I must now do what I can for S.P.G. in the diocese of Durham.”

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THE Eleventh Provincial Synod of the Ecclesiastical Province of Canada met in Montreal in September. In his opening address the venerable Metropolitan, the Bishop of Fredericton, began by saying:—

“The question with Canadian Churchmen used to be, What is England going to do for us? Now we have to face the just as serious question, What are we going to do for Canada?”

He pointed out the danger of a wealthy congregationalism usurping the heritage of the Catholic Church,

"While multitudes who were once with us find no place in our churches, no interest in our hearts, and nursed by no tender mother within our fold, quietly slip away from us, and often become our bitterest foes."

He urged that the work of the Church in Canada is to hand on the Church so that not a crumb of a heritage so precious should be lost.

The third day of the Synod's session was set apart for Mission work, when addresses were given by the Bishop of Algoma, and a Deputation from the Provincial Synod of Rupertsland, who spoke of the work before the Church in the North-West.

An important step was taken by the passing of a canon (modelled on one in force in the Church of the United States) for the establishment and recognition of a Mission Board in connection with the Synod. The promotion of Missions thus becomes organically one of the functions of the Canadian Church.

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IN the obituary notice in last month's *Mission Field* of the late Bishop Short, of Adelaide, his death was stated to have taken place on the 5th of September. It should have been the 5th of October.

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THE Archbishop of Canterbury has conferred the degree of Doctor in Divinity on the Right Rev. Bransby Lewis Key, Bishop-Coadjutor of St. John's, Kaffraria.

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BISHOP CALLAWAY, of St. John's, Kaffraria, on the occasion of a recent visit to Clydesdale, confirmed no less than ninety-two natives, and two Europeans.

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LAST month we printed a short account of the Bishop of Saskatchewan's visit to the Piegan Indians. We have since heard of his completing his tour, and reaching his new quarters at Prince Albert on the 5th of October,

"After an absence of over two months on the visitation of my diocese, having travelled during that time about two thousand two hundred miles."



**T**HE importance of the Society's increased grants for next year is illustrated by the Bishop's description of Calgary, a place which he visited, and for which the grant will help to provide a clergyman :—

“As the railway has reached this point the town is rapidly growing. It will soon be a place of great importance.

“In the journey from Calgary to Edmonton—a distance of over two hundred miles—we passed through a beautiful country, with rich soil, abundance of wood and water, and healthy climate. It will soon be settled by a large agricultural population.”

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**A**FTER a visit to the town of Edmonton, where lay interest and sympathy was aroused for the Church's work, the Bishop went 120 miles in a homeward direction to Saddle Lake, where there is a Mission to the Indians. He found the Missionary, the Rev. R. Inkster, engaged in teaching a number of Indian children :—

“Afterwards the room was filled with adults and children together, when he conducted service from the Cree Prayer-book, and I gave the people an address. I was much pleased with what I saw of Mr. Inkster's method of carrying on his work. He is an excellent Indian Missionary. He is a half-breed native of the country, speaking both Cree and English. He is a shrewd and sensible, as well as pious man. You will remember that he was for some time under training at Emmanuel College.”

At Prince Albert a new hall is being erected in connection with Emmanuel College, to be used for Sunday services. Such services in the centre of the town have been hitherto much needed.

A new Mission has been opened at the Pocha Settlement, twelve miles from Prince Albert.

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**T**HE Society has increased its grant to the diocese of Guiana by an addition of £200 for a clergyman for the Potaro Mission. The Bishop writes to express his gratitude to the Society, and adds :—

“Truly do I hope that I shall find an earnest man, who will not be daunted by difficulties and trials, which any Missionary who goes to Potaro must encounter. . . . No one need apply who cannot submit to many inconveniences. To any applicant I can only give one answer—that he must entirely renounce ease and comfort for a time, and perhaps for a very long time, and work for God and in His Name, and his reward will follow.”

THE Bishop has recently been much cheered by the response to an appeal he has made to the proprietors of estates in British Guiana, most of whom are non-resident. One very liberal promise is specially mentioned. A proprietor has undertaken to build a church and parsonage, and to assign £300 as the stipend of the clergyman.

THE diocese of Perth has had, and must have for some time, disadvantages in comparison with the other parts of Australia. Its spare and scattered population has not the wealth of the more advanced colonies of the East and South. It is, therefore, doubly satisfactory to find that the Clergy Sustentation Fund of the diocese, which the Society has fostered, is making good progress. The Bishop writes:—

“We have raised another £600 towards our Sustentation and Endowment Fund, and I hope to be able, when next I write, to claim another £200 of the Society’s promised grant.”

NEWS has been received of the safe arrival in Tasmania of the Bishop of Tasmania and party. The *Orient* reached Adelaide on Sunday, August 26th, and in the few hours allowed before proceeding to Melbourne the Bishop was enabled to preach in Adelaide Cathedral at the evening service, rejoining the ship immediately afterwards. He reached Melbourne on August 28th, and a service of welcome was held at Yarra, which the Bishop of Melbourne and some forty clergy of his diocese attended, and at which the Bishop of Tasmania again preached. After a stay of a few days at Melbourne he proceeded to Hobart on September 4th, where he was cordially received by the leading representatives of the colony, both clergy and laity, and on September 12th was formally enthroned in the presence of a large congregation within the Cathedral of St. David.

THE diocese of North Queensland has, since its erection in 1878, advanced rapidly in Church extension, organisation, and finance. The latest stages of this prosperity are thus announced by the Bishop:—

“I know you will fully share my feelings of delight and thankfulness that my diocese now has a properly constituted Synod. The Conference merged into a Synod, and the draft of constitution was adopted after a few

amendments had been made. No proceedings could have been happier or heartier. A full account of stewardship was rendered, and expressions of unqualified satisfaction and confidence followed it. Now we go forward to incorporation. I feel greatly strengthened by having a duly constituted Synod at my back. It increases power for good, and it will relieve me of much responsibility. We have a fine body of laymen ready and able to direct all financial matters. Now my diocese takes a fresh start. The Synod confirmed my policy, and strongly approved of our land purchases. I look back on the past five years with intense thankfulness. I laid the foundation-stone of a second church here. Townsville is the *only town* north of Brisbane which now has a second Church of England church. That is a sign of progress. Our plan is to *anticipate* the advance of population by erecting some Mission church wherever people begin to settle. This gains for the Church a decided 'first-in-the-field' advantage.

"Now I desperately want *three* good, active, educated young clergymen. If you have any such on your list pray send them to Mr. Collier. I am indebted to you for Mr. Anderson. He has Mackay, and is doing well there. I want one for the Mission endowment, and can give you from £200 to £250, and travelling expenses. I want another for the Herbert River—£200 and a house. Then I need a third for Walkerston, a district of Mackay—£250 to £300 with a church in course of erection. Only let me have a regular supply of educated, competent clergy, and the Church here will cover the whole field, and command the intelligent adherence of all classes. Do shake Oxford and Cambridge into earnestness and enthusiasm to plant the old Church in new places where she renews her youth and recommences her grand history—freed from her home enemies, and able to readapt her old experiences to modern conditions."

### REPORTS RECEIVED.

Reports have been received from the Rev. E. C. Hopper of *Japan*; T. Button of *St. John's*; J. Jackson and S. M. Samuelson of *Zululand*; W. A. Illing of *Maritzburg*; H. M. Hewlett and G. Kestell-Cornish of *Madagascar*; H. H. Brown of *Auckland*; S. H. Davis of *Honolulu*; J. P. Richmond of *Quebec*; W. Newton of *Saskatchewan*, and L. G. Richards of *Antigua*.



### MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 16th, at 2 P.M., Rev. B. Compton in the Chair. There were also present the Bishop of Antigua, the Rev. Dr. Currey, and the Right Hon. J. G. Hubbard, M.P., *Vice-Presidents*; Rev. B. Belcher, Rev. Canon Crosse, Rev. J. W. Festing, General Gillilan, Archdeacon Lower, General Lowry, C.B., General MacLagan, General Nicolls, Sir Bryan Robinson, Rev. Prebendary Salmon, J. G. Talbot, Esq., M.P., General Tremeneere, C.B., W. Trotter, Esq., Rev. J. H. Worsley, S. Wreford, Esq., *Members of the Standing Committee*; and Rev. Sir Talbot Baker, Ven. Archdeacon Bathurst, Rev. G. C. Blaxland, Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. Bridger, C. G. Burke, Esq., Rev. W. Calvert, Rev. J. H. Clayton, R. Cust, Esq., Rev. T. Darling, Rev. J. Denton, R. H. Dickson Esq., Rev. J. J. Elkington, Rev. C. D. Goldie, Rev. W. C. Hayward, Rev. J. W. Horn, G. B. Hughes, Esq., C. R. B. King, Esq., Rev. B. Maitland, Rev. T. O. Marshall, Rev. G. P. Pownall, Rev. G. C. Reynell, J. W. B. Riddell, Esq., Rev. W. O. Thompson, Rev.



Dr. Townsend, Rev. Canon Trench, and Rev. Canon Wade, *Members of the Society.*

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Accounts up to October 31st :—

*A.—Monthly Abstract of RECEIPTS AND PAYMENTS.*

January—Oct., 1883.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
GENERAL FUND . . . .	26,414	6,684	3,477	36,575	67,253
SPECIAL FUNDS . . . .	6,990	—	6,035	13,025	20,101
TOTALS . .	33,404	6,684	9,512	49,600	87,354

*B.—Comparative Amount of Receipts for the General Fund at the end of October in five consecutive years.*

	1879.	1880.	1881.	1882.	1883.
Subscriptions, Donations, and Collections . . . . .	£24,105	£25,481	£25,802	£19	£26,414
Legacies . . . . .	7,650	8,535	4,827	4,446	6,684
Dividends, Rents, &c. . . . .	4,110	3,767	3,623	3,604	3,477
TOTALS . . . . .	35,865	37,783	34,252	37,437	36,575

3. On the recommendation of the Board of Examiners and the Standing Committee, Mr. William Thomas Forsythe, Student of St. Augustine's College, Canterbury, was accepted for work in the diocese of Quebec, and Mr. H. Havelock Smith, Student of St. Augustine's College, Canterbury, was accepted for work in the diocese of Rupertsland.

4. Authority was given to affix the Corporate Seal to the amended statutes of Codrington College, Barbados.

5. The Rev. Dr. Clark, of the diocese of Antigua, addressed the Society.

6. The following gentlemen were proposed for election in January 1884 :—

Rev. Alex. Miller, Anahilt, Hillsboro', Co. Down, Ireland ; Rev. H. H. Olver, Clutton, Bristol ; Rev. J. B. H. Hawkins, Chelwood, Bristol ; Rev. Canon R. C. Wills, Mallow, Ireland ; Rev. Canon Rd. Longfield, Mogeely, Tallow, Ireland ; Rev. Wm. Sherrard, Castlelyons, Rathcormac, Ireland ; Very Rev. S. O. Madden, Dean of Cork ; Rev. T. B. Warren, St. Peter's, Cork ; Anderson Cooper, Esq., Cork ; Rev. Arthur Wilson, Youghal, Ireland ; Rev. Courtney Moore, Brigown, Mitchelstown, Ireland ; Rev. J. P. Rountree, Werneth, Oldham ; Rev. H. M. Dyer, White Waltham, Maidenhead ; Rev. J. F. Harris, Burland, Nantwich ; Rev. J. C. Dawkins, Elson, Gosport ; Rev. A. H. Fairbairn, Waltham, St. Lawrence, Twyford ; Rev. J. W. Trow, Cookham Dean, Maidenhead ; Rev. Walter Summers, Danehill, Uckfield ; Rev. J. F. Buckler, Bidston, Birkenhead ; Rev. Andrew Knox, LL.D., St. Anne's, Birkenhead ; Rev. J. N. Bromehead, Dringhouses, York ; Rev. Arthur Clutterbuck, Woolley, Wakefield, and Rev. C. Grinstead, Vicarage, Brentwood.

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